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Selections.

From the British Friend.

INDIANA YEARLY MEETING OF ANTI-SLAVERY FRIENDS.

Letter from James Cannings Fuller, to the editors of the British Friend.

DEAR FRIENDS—Doubtless you have seen the leading article in The Friend, under date London, 4th month 1st, and with as much astonishment and regret as myself, pondered over its contents. It may be that you will, on behalf of absent friends, as well as for the clearing from unjust imputations, the characters of others, allow me a small space in the columns of the British Friend, for the purpose of remarking on the effects and probable consequences of that article in this land, and it may be in Ireland also.

The editors are to me unknown, and I cannot but think that the article in question must have emanated in consequence of some remarks made by an American Friend, who was present at the last Yearly meeting, and who gave the "large committee" such explanations as relieved the anxiety of many Friends' minds, respecting the supineness or apathy of American Friends on the subject of American slavery; or it may be that the American Friend wrote the article, and that it inadvertantly appeared in The Friend. I cannot think that the editors of The Friend can sanction such statements,or that they would wittingly promulgate them. At all events, I hope no Briton wrote it.

It seems to be right that the article in question should be disrobed of its sophistry, and means used to deprive it of its insidiousness, or it may rankle in the minds of Friends of Great Britain, until they become jaundiced and poisoned by it, and other doses of a similar character; and I make the attempt the more readily, having just now received a letter from three prominent leading Friends of Indiana, one an eminent minister, the other two were thrust out of the meeting for sufferings, for their adherence to anti-slavery principles, and were, I think, both of them occupying the station of elder; they jointly desired me to "use my influence and knowledge of facts, for the purpose of correcting any unfavorable impressions that have been made on the minds of English Friends, with regard to our proceedings in this country (Indiana.) All we desire is, that they may not be imposed upon by the misrepresentation of our opposers, and that they may have a clear understanding of the deleterious influence of the action of the society on the anti-slavery cause."

The article in The Friend begins with the information, that Friends in America, in the different Yearly meetings, are in a "peculiarly trying situation," in reference to slavery," and that "unless the incubus be removed, a separation must take place between the free and slave States." I can scarcely divine what is the gist of this. Is it that Friends, as such, fear a dissolution of the Union? If so, their situation would be peculiarly trying; or does their present "peculiarly trying situation" arise from some other cause or causes? I apprehend the latter; and the only way that I can see for them to get out of the dilemma into which their supineness and apathy has plunged them, as regards anti-slavery principles, is individual repentance, and the bringing forth of fruits that shall show it to be honest and sincere. Trusting in the divine power, and doing right, will soon extricate them out of their present admitted "peculiarly trying situation," and it may be that it may open a highway for other professors of the Christian name to act and speak out their professed principles. Governor Seward, of the State of New-York, has given it as his opinion, that had Friends lived up to, and acted out, their religious profession, that at this time so powerful would their example have been, that not a single slave could have been found in all the United States. Is not this paying homage to our views of Christian principle? Doubtless others see beside the governor, and mourn over our defections; and it is a cause of thankfulness that many among Friends are not so blinded by the wisdom of this world, or its vain philosophy, as not to see and feel it also.

But, forsooth, it is said, Friends cannot, "or they would gladly act more efficiently in promoting emancipation, did they not apprehend that the way is almost if not entirely closed by injudicious and violent proceedings on the part of the separatists." Truly, this is strange logic. What? Are nearly three millions of human beings, clothed by our almighty and universal Father with all the attributes pertaining to humanity, to be seen wallowing in slavery's polluted ditch, and allowed there to remain, and we hold our peace, because we imagine that certain other persons who do not believe just as we do on theological points of doctrine, are "injudicious and violent in their proceedings," in attempting to extricate them? Granted, for argument's sake, that it is so; and that the writer's own wife, child, or sister, has fallen into a ditch, or been dragged or pushed into one by some ruthless hand, and they are in danger of being polluted, and robbed of that which is the highest prized in virtuous woman's estimation, and I, or any other man, is coming by the spot, and in our "great zeal" attempt to extricate them, and perhaps use what to some fastidious persons may appear to be violent means—far too much so to effect their deliverance—I ask, would that justify the writer of the article to stand aloof, with folded arms? Is he not the more imperatively called to come and assist, and propose more suitable means for the effecting of our joint purpose? "To him that knoweth to do good, and doeth it not, to him it is sin."

The writer makes the admission that there are more than two millions and a half of souls wearing on their persons the chains of American slavery. What is our connection with them? Are we not all brethren, made of one blood, and alike created for the same noble and glorious purposes, both for time and eternity? "But the way is almost, if not entirely closed." I ask, is the way closed, when Friends in either land talk of the Indian man's wrongs? No; the way OPENS to assist him, either with counsel or cash; although the government, with its sword of power, "without much discretion," steps in to assist in the object Friends are desirous of promoting. Were there as much of romance surrounding the slave, as there is that of the Indian, "the way would open" to attempt the removal of his bonds. There is too much of suffering and wo for the sentimentalist, Pharisee, or Levite, to trouble himself about, in the slave's case. It is the occupation of the Samaritan; and when he labors, heaven blesses his honest endeavors; he can and will get the poor victim out of the ditch—place him on his own beast, while he himself walks—leading it until they arrive at the inn, where his wounds can be anointed and molified with oil or ointment. How glad should I be, could I say that the Society of Friends in America, as a body, were acting toward the oppressed and depressed colored man, the part of the good Samaritan; then it could not be said, with the truth it now lamentably can be said, "that in the State of Indiana, very many in the foremost ranks are decidedly opposed to assisting fugitive slaves; and the committee on the concerns of the people of color, in one Quarterly meeting, came to the judgment that they would not assist in educating the children of a colored family, because their parents were fugitives from slavery!" Tell it not in Gath, publish it not in the streets of Askelon, lest the Philistines rejoice." And is it not enough to make them rejoice, when the writer of the article says, "the Yearly meetings have refused to permit the meeting-houses to be opened for abolition lecturers," for the reason assigned, that "their opponents and the mob might materially injure, if not quite destroy, the meeting-houses." This serves to show more than the writer, perhaps, intended should be seen; although he says, "those Yearly meetings have acted with prudence, and sound discretion!" If Yearly meetings refuse, or prevent the use of the society's houses, which were in part built with the means of abolition Friends, and of these, now, in some cases, a large majority both in Preparative and monthly meetings, if not in Quarterly meetings, also, are abolitionists, is not this a high-handed measure toward them? They are commanded to yield obedience upon authority, without conviction. William Penn says, of such a state of things, "such a religion is without judgment, though not without teeth." I am glad to be enabled to state, that New-York Yearly meeting, as yet, has made no such attempt, nor do I believe it will. For, in the first place, I hope it does not wish it; and in the second, it does not possess the constitutional power so to do. None of the meeting-houses in the State being its property; and furthermore, I think that there are meetings in the western part of the State, and in the State of Vermont, that would not surrender their property to such a fiat.

The day was, and I hope will return again, when Friends, as a body, were not so very mindful of their meeting-houses. At that time, they valued their lives less when principle called them to duty, than some now do their meeting-houses. I write in the city of Bristol, in which, in the hottest days of persecution, when the meeting-houses were pillaged, and a ruthless power had put in prison all or nearly all the adults, and kept the youth from entering the meeting-house in which they desired to worship the God of their imprisoned fathers, they fearlessly and faithfully performed that reasonable service in the street; their young and tender frames were fortified by a noble spirit; and sustained by a power that never deserts those who put their trust in Israel's unslumbering Shepherd. I should like to know what meeting-house in America can be put in estimation with human life; and to be informed what force ought to be given to that rule which excludes me from using, at a suitable time, an otherwise unoccupied Friends' meeting-house, for the purpose of holding an anti-slavery meeting, and endeavoring to enlighten the public mind, and quicken moral feeling. I, with others, am prepared, from past experience, not only to face a mob, but to show that we are willing to be offered as sacrifices for the cause we advocate. To be an anti-slavery lecturer in America, and fearlessly and faithfully to promulgate sound principles, and call for corresponding action, is pretty sure, in many places, to arouse not only a corrupt political party spirit, but that of a corrupt church and venal clergy, too. It is lamentably true, that it is the professing Church of Him who came "to proclaim liberty to the captive, the opening of the prison door," &c. "the breaking of every yoke," that sustains American slavery. Let the Church withdraw its props and supports from the system, and slavery would be crushed beneath its own ponderous weight.

To charge on the Hicksites "violent proceedings," appears to me to be downright injustice. I know many of them, and have met with many more that I am not personally acquainted with, during my nine years' residence in America; and while being associated with them on the anti-slavery platform, a platform which the true abolitionists desire may be wide enough, and broad enough, for all to labor on for the overthrow of American slavery who "wear the human face divine," I can bear testimony that many of them are the unwearied and the undaunted champions of liberty for the bondman, and would with him share the weight of their burdens, could he be lightened of the part they would bear. I have never seen nor heard of their "violent proceedings;" but I have heard Eastern Pennsylvania meetings spoken of as though they were composed of one family; and this arose from the fact that these people made the larger portion of the meetings. An Hicksite is not necessarily a savage, any more than an Orthodox Friend is rude as the untutored Indian. As far as I have seen, they know the proprieties of life, and are found in the observance of them. I say nothing in defense of their views of theology, but I do not like to hear them calumniated as abolitionists, more especially as there may be none of their numbers within three thousand miles of the calumny. That they are violent in their proceedings, or that, as a body, they are abolitionists, is an assertion grievously erring from the truth. The doings in and by their Yearly meetings of Ohio, Pennsylvania, Baltimore, and New-York States, too abundantly prove that the writer of the article in The Friend is not well informed on this part of his subject; nor on that of political action, as respects Orthodox Friends of Indiana Yearly meeting. Were that meeting consistent with itself, it could not have endured, it would not have tolerated, the introduction of Henry Clay into the minister's gallery during one of its meetings for worship, at the late Yearly meeting. Henry Clay was traveling in Indiana, on an electioneering campaign, hoping to obtain the vote of that State to place him in the presidential chair of the United States. If it be possible, imagine in a very large gathering of Friends, for the purpose of worship, the introduction of a slaveholder into the minister's gallery! And what is he? Why, a woman buyer, a child seller, a man whipper; who clothes his *English* overseer with authority to flog human beings to and in their work, with a heavy whip, which I myself have handled; and to crown all, he is noted as a duelist, and report says a gambler, also! *Such* a man to be conveyed to a meeting in his carriage, by the clerk of the Yearly meeting, and then to be thus elevated as a political idol, although he has in the Senate of the United States declared himself to be the determined opponent of either immediate or gradual abolition! "At the close of the meeting, men and women, ministers and elders, gather around him in the minister's gallery, giving the strongest evidence, by their introductions and salutations of the high estimation in which they held him, he in turn taking care to return the compliment, with all the etiquette for which he is famed." I sincerely hope there is no other professedly religious body in that State, which would permit a well known slaveholder, duelist, and gambler, to sit in their pulpit, or high seat; and yet it may be in good keeping; for probably most of the present members of that Yearly meeting will give him their votes at the coming presidential election, should he unhappily receive the nomination of the whig party, for the office of chief magistrate of the United States. I understand that the new Yearly meeting of Indiana was attended by about as many Friends as is that of North Carolina, and that meeting is composed of about six thousand members.

The writer of the article under review, appears to think that "had those Friends who felt themselves aggrieved, exercised more patience and forbearance, matters might have been accommodated, and this unhappy separation avoided." I apprehend they bore all they could bear; and as it was the last feather that was put on the camel's back that broke it, so was it the Yearly meeting itself which put the finishing stroke to the matter under discussion. And my three correspondents "wish it to be distinctly understood that we (that is, abolition Friends in Indiana) were under the strongest obligations either to comply with the direction of the ruling part of society, by withdrawing our cooperation from the anti-slavery cause, and thus bring the entire weight of Friends in this country to bear upon that cause with all its crushing influence, or to withdraw from the connection, and establish a society of anti-slavery Friends." "As we could not, for conscience' sake, desert the cause of the slave, we chose to organize a Society of Friends upon its true principles, and in practice following the advice, and imitating the example of English Friends. We wish Friends there to know that the arguments used here to condemn our anti-slavery action, are equally applicable to them. Some of the leaders of the opposition frequently urge us to a separation;" whereby it appears that all parties do not regard it as "an unhappy separation." I am the advocate for unity; yet precious as it is, it may be purchased at too dear a price; principle must not be sacrificed, to obtain or preserve it. "First pure, then peaceable," is apostolic gospel order. It was to the "accommodating" spirit which for some years prevailed among Friends in America, that we are to ascribe the violent outbreaks of 1828, and that caused the unhappy division in that year. But what true Friend can deplore it? It is impossible to amalgamate oil and water, or fire and gunpowder; equally vain is the attempt with Orthodox Friends and Hicksites; and so is it anti-slavery with slavery or colonizationism, although one of our Yearly meetings supports that grand imposture by donations in money; and in 1832, delegates from North Carolina Yearly meeting attended its anniversary, as did Jessee Kersey, from Pennsylvania. It seems to me a strange idea, to assemble a convention of American Friends either in New-York or Philadelphia. What meeting-house could be procured in the former city? Friends have but one, and that nearly new, and an excellent one it is. I apprehend it could not be used for such a purpose; and in slaveridden Philadelphia, surely no Friends' meeting-house could be obtained. Were it to be generally known for what purpose it was used, assuredly the bare walls of Pennsylvania Hall, and the other trophies which that city exhibits of the power of the foul demon of slavery, would not be lost on Friends there. I think if delegates from all the other Yearly meetings were to appear in the city of brotherly love, to contemplate measures for unconditional, immediate emancipation, our Friends there would require as a preliminary measure, a full and clear understanding that the Yearly meeting sending the delegates, must indemnify them for any possible damage done to their meeting-house; and it might be the mob would not be satisfied with destroying only one meeting-house, for it is likely they would make no discrimination, and destroy even the Hicksites' houses. Friends of that city, I think, have too much "prudence and sound discretion," (this world's wisdom and policy operating,) "to permit their meeting-houses to be opened for abolition, for doubtless the mob would materially injure, if not quite destroy it;" for, bear in mind, the civil authorities of that city do not or cannot suppress a mob. I have sat in that city in more than one of its meeting-houses, and before they could be obtained, bonds were given for an amount that it was thought would cover all damages done by a mob; and I remember the time when the Universalists' house was the only one that could be obtained, and then not without bonds for damages, for James G. Birney to lecture in. Confide the anti-slavery cause to Friends of Philadelphia! Why, those of us who live in Western New-York, to say nothing of those who live in Canada, or in the States of Michigan, Indiana, and Ohio, could not bear the idea of the bantling being put to dry nurse in any city atmosphere; its air would be too impure for it to attain the strength of maturity; for I believe it would die of depletion, starvation, or sheer neglect. Our merchants are too much mixed up with the South, and southern trade, to be the unflinching, uncompromising, outspoken abolitionists that the times demand. The idea of a "safety valve" being thus made and brought into operation, by which Friends' sympathies might be permitted to have vent, and their "minds relieved," is to me a strange view. When Friends congregate, its effects should be to concentrate and operate as iron upon iron, sharpening it; and so ought the countenance of a man his friend. Thus, instead of hoping in Philadelphia for a "safety valve," each should be encouraged to go home and make his own dwelling, his house, his table, his clothing, a "safety valve" for a good conscience, in not touching, tasting, smelling, or using the products of slavery; and laboring, so far as called, and opportunity offers, among all men, where their lot might be cast, for the purging away of the foulest blotch on the American escutcheon.

I am grieved at the heart to write these things, and so may some be who read them; but it may be a different kind of grief. Did not duty compel me, I would refrain; but I apprehend that truth calls on me to attempt an exposure of some of the errors in the article under review; and long as this communication has become, I have desired to compress it as much as I could, and may in conclusion say, that "the half has not been told." "Abolitionists are not to be frowned down, nor mobbed down. They have sounded too deep into the woes and wrongs of the slave, and have too strong an assurance that God is with them."

With love, your friend.

J. C. FULLER,
Of Skeneateles, State of New-York.

Bristol, 4th mo. 19, 1843.

THE FRIENDS AND SLAVERY.

The following letter, announcing withdrawal from membership in the Society of Friends, is another evidence, in addition to the many already before the public, of the fruit of the arbitrary, proscriptive, antichristian spirit, which has so openly manifested itself in various sections of the Society; particularly in this city, and Indiana. It has been the cause of many excellent members, especially among the youth, adopting the same course. Said Jesus unto his disciples, "It is impossible but that offenses will come: but wo unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

Friends, as they are commonly called, though their rejection of several of their distinguishing testimonies render such unworthy of the name, may recklessly pursue the course they have with so much unhallowed zeal commenced, and what will be the consequence? Division and discord. Several hundred Friends have publicly borne their testimony against proceedings in this city, and there are thousands who most cordially unite with them. But such is the determined hostility to the cause of emancipation, that many, I believe, would rather see the Society of Friends scattered to the four winds, than forego the pecuniary interest which they have in trading with slaveholders, and in the products of slave labor.—I. T. H.

From the Philanthropist.

Dear Friend Bailey.—I withdraw from the Society of Friends, and wish the world to know my reasons for so doing; and that I now am free, having no sectarian fetters to bind me, or retard my progress in doing what I conceive to be my duty.

My reasons are as follows:

There are near three millions of my own brethren and sisters, according to the flesh, in the most dreadful slavery that ever existed on the earth. They are bought and sold, and whipped, and chained, at this day in our land.

The voice of our brother's blood cries to God from the ground—and the wail of our sisters goes upward. Lamentation and mourning—"Rachel weeping for her children, and refusing to be comforted, because they are not." God in his providence, has brought the matter before the Christian world, and they are called upon to act, and they must act, they must take sides, either for or against. I most sincerely believe that were the sentiments taught and practised by early Friends, in our country, acted out at the present day, slavery would not now be in existence in our land; but that by remaining longer a member of that society in its present attitude, and hostility to the friends of the slave, I shall be on the side of the oppressor, and be found fighting against God.

Again, the Society of Friends at the present day, instead of encouraging and sustaining those who are made of no reputation, that they may plead the cause of *God's poor*, are found in direct hostility to them. They close their meeting-houses against them; counsel their members to shun them; "deal with," and "cut off" those who join with or befriend them; in short, they seem to bear that testimony against the slave's friend, that they should bear against the slaveholder. Thus introducing discord and disunion, causing bitterness, contentions, and divisions, and breaking up the harmony and unity, that once existed among Friends, in their testimony against slavery, which is proof of the extinction among them of the principles of the gospel, liberty, peace, and love. And such being my views, drawn from observation, the voice of God to me seems to say "come out from among them, and be separate, that ye be not partakers of her sins, *and that ye receive not of her plagues.*"

Another very important reason is, freedom of opinion. I do not think it right for any sect or organization, to control the action of mind, and prevent freedom of opinion.

Individuals are sacred—the thoughts of the heart may not be trampled on with impunity. When organizations infringe upon the sanctity of the soul, they become subversive of the object of their formation—wicked and must be forsaken. I wish to be counted amongst those dear friends, who have been cut off from the society, for pleading the cause of the poor and needy, and for their fellowship with the friends of the suffering and the dumb.

Again, the professed principles of the society, are "Peace on earth, and good will to men;" but their conduct, as manifested by their hostile contentions and internal dissentions, shows too plainly that the spirit of love which once prevailed, has, in a great measure left them. The dove with her olive branch, that once hovered over the society, frightened by the noise of strife and commotion, has spread her wings, and flown back to her nest, and not only has peace seemingly departed from them as a society, but by mingling with the world, and entering politically into its movements, they, so far as their influence goes, sustain a government, which depends for its existence upon the sword, and which avowedly and intentionally receives its power not from God, but from men; "from the consent of the governed." Or in other words, from a wicked world; and a majority of the people being wicked, the government must of necessity be wicked also—being formed by the voice of the majority.

I was early taught that the Friends were pre-eminently the followers of the "Prince of Peace." But when I see them sustaining organized powers, based upon a system of violence and blood, a system so utterly at variance with the powers "ordained by God," and so entirely opposite to the spirit of the Lamb, that "his kingdom *cannot* come" while they exist; nor "his will be done" by those who sustain them; I therefore withdraw from the society, that I may not be identified with those whose practice is so adverse to the principles of universal peace. I wish to be at liberty to aid in whatever way I may be able, to lift the yoke from the necks of my suffering brethren, and break the chains from the limbs of my sorrowing sisters, and to urge forward the great moral enterprise of the day, and be thus prepared by embracing all the parts, to embrace the whole, when they shall all be embodied in one—for then shall the trumpet of jubilee sound, shouts of redemption go up, the sun blaze forth from mid-heaven, and the great "*desire of all nations*" shall come.

Yours for God and Humanity.

ESTHER WHINERY.

From the Philanthropist.

WITHDRAWAL PROPOSED.

We take great pleasure in laying before our readers the following important letter from the venerable John Rankin. Mr. Rankin is too well known throughout the Presbyterian church, for sobriety, and soundness of judgment, and has too much experience, to be suspected of acting under rash impulse. He proposes a withdrawal of old and New school anti-slavery Presbyterians from their respective organizations, and the organization of a new church, under the present Presbyterian form, with the addition of an article excluding slaveholders, and the apologists of slaveholding, from communion. We bespeak for the communication a serious examination. It is evident that something must be done to save religion from becoming a mockery, through the wicked and absurd policy of many of its professors. What that something is, wise men must determine.

LETTER FROM MR. RANKIN—PROPOSITION FOR A NEW ORGANIZATION.

RIPLEY, June 3d, 1843.

Dr. Bailey—Through your paper, I desire to present to all anti-slavery Presbyterians, old and new school, the following question: Ought not all anti-slavery Presbyterians to withdraw from the present branches of the Presbyterian church in the United States?

The Bible enjoins it upon us to withdraw from every brother that walketh disorderly. And the injunction is, "Have no fellowship with the unfruitful works of darkness." These injunctions are, in fact, a part of the constitution of both branches of the Presbyterian church. The scriptures are declared to be "the only infallible rule of faith and practice." We already refuse the slaveholder communion in our churches, because he walks disorderly; but if the slaveholder walks disorderly, does not the man that communes with him also walk disorderly? Does he not disobey the injunctions just mentioned? Are not those ministers and elders in the free States, who receive slaveholders to communion, in despite of all the light that has been thrown upon the subject, worse than slaveholders themselves? Are not both general assemblies more criminal in the sight of God, than even slaveholders? One of them tramples down at once the right of petition, and the liberty of speech; the other gravely bears testimony against the sin of dancing, discusses, during several days, the enormous sin of slaveholding, and then solemnly "Resolves, That the assembly do not think it for the edification of the church to take any action on the subject." Then, it is not for edification to tell those Presbyterians who hold men and women as property, and use them for raising rice, hemp, sugar, and cotton, that they are sinning against God! Will not the blood of souls be found with such men? One special duty of the general assembly is that of bearing testimony against prevailing sins; and what sin prevails like that of slaveholding? and what one is so enormous in its robberies, both of God and man? It is pregnant with almost every species of crime, it outweighs all other malpractices. Its doctrine is the most damnable heresy in the land—beside it, Socinianism is a mere dwarf. This, indeed, dethrones the Son, but that dethrones the Father, Son, and Holy Ghost. It makes the temple and throne of God a mere article of merchandise; it robs God of the immortal beings he has made, and man of all that is dear to him on earth, and fits his never-dying soul for the agonies of the second death. And yet it is not for edification to take any action upon the subject! Now, let it be marked, that this is a decision by a body of men to whom the sin of slaveholding has been presented in almost every possible form. It is useless to wait longer; nothing is to be hoped but that slaveholding is to be tolerated. It is easy to see a fixed determination to hold the slaveholders fast in the cords of union, without the least symptoms of reformation, and the abolitionists too, if it can be done. A large body is one prominent object in view. As it was before the division, so it is now, to act upon slavery will divide the church; and slavery was the instrument by which the old school party were enabled to exclude the four synods; and now the same evil is to be cherished again; and another slaveholding church is to be built up as a stronghold of oppression. I would suggest the propriety of the anti-slavery Presbyterians organizing under the present constitution and form of government, with an additional article, excluding all slaveholders, and all who commune with them; and also styling the body, when organized, the American Presbyterian Church.

The presbytery of Ripley, at the last stated meeting, passed a resolution unanimously, to send no more commissioners to the general assembly, in case the one of 1843 should refuse to bear testimony against slaveholding. A fair and open testimony against that sin is all that we should have asked.

It is said that the majority of the assembly were anti-slavery men. If so, it is so much the worse; the sin against light was just so much the greater; and so much deeper was the disgrace. With those abolitionists who have solemnly petitioned Congress to abolish slavery in the District of Columbia, and who, in the general assembly, will not so much as say slavery is a sin, I have no sympathy. With such men I desire to have no part.

I hope that anti-slavery brethren will exchange views freely on the subject of the organization of anti-slavery presbyteries, from both bodies, into a general body, in order to plant churches North and South upon anti-slavery principles, so far as practicable. I some time since received a proposition on the subject, from an old school brother, and also was requested to give my views upon the subject of such organization. I then was waiting the decision of our assembly. The decision is now made, and I consequently give my views as requested.

JOHN RANKIN.

MEETING OF COLORED CITIZENS.

At a meeting of the friends of the Rev. Alexander Crummell, called for an expression of sympathy in his behalf, held at Union hall, Tuesday evening, June 20th, Mr. P. A Bell, was called to the chair, and George T. Downing, and William J. Wilson, were appointed secretaries.

After an appropriate prayer, the chairman stated the object of the meeting, alluding to the manly and consistent course which the Rev. Alexander Crummell had pursued, and the ills which had beset him in his preparation for, and since his admission into, the ministry, which had arisen from his desire to stand up as a minister of Christ, not as a colored minister.

After these remarks, Mr. G. T. Downing was called upon, who gave a condensed history of Mr. Crummell's course: his entrance into the Oneida institute; his return to this city; his admission as a candidate for holy orders; his interviews with Rev. Peter Williams; (disproving the impression that that good man was opposed to his applying for admission into the theological seminary); the treatment he received from Bishop Onderdonk and others; his admission into the Rhode Island diocese; his receiving of orders; his honorable standing, and the distinguished manner in which he was brought forward at the East; his honorable dismissal therefrom, for another field of ministerial labor; the favorable inducements held out to him in favor of his entering the diocese of Pennsylvania; his entrance there; the shameful conditions presented to him by Bishop Onderdonk, of that diocese, for his acceptance, previous to his consenting to his admission, viz: that he should pledge himself never to apply for a seat in the convention of his church, either in his own behalf or for a church, if he should succeed in raising one; the disgraceful resolution offered by Horace Binney, Esq. in the convention, affecting Mr. Crummell, and all other colored Episcopal clergymen or congregations in the diocese.

After the above facts were submitted, Mr. John J. Zuille presented the following preamble and resolutions, which were adopted after some very animated remarks from several gentlemen.

Whereas, we deem it our duty to sympathize with any effort, let it emanate from whatever source it may, which has for its end the maintenance of religious, or political liberty; and whereas, a worthy and highly esteemed candidate for the holy ministry, now Rev. Alexander Crummell, was deprived of the privileges of the theological seminary established by the church to which he belongs, *merely on account of his complexion*,—and since he has been in the ministry, has been prevented from establishing a church in the diocese of Pennsylvania, on equal terms with other Episcopalians; therefore,

Resolved, That we deeply sympathize with the Rev. Alexander Crummell, in the ecclesiastical oppression to which he has been subjected, and tender him our best wishes for his future welfare, and the final success of the cause of religious freedom.

Resolved, That the manly resistance of Mr. Crummell, to the oppressive exercise of power on the part of the bishop of his diocese, while it may have resulted in being deprived of the aid of his own church to enter the ministry, was from that very fact a pure offering to the hallowed cause of religious liberty.

Resolved, That the self-sacrificing course of Mr. Crummell, during the whole controversy which has been maintained against him, surrounded as he was by the extreme of pecuniary embarrassments, and because power and authority was on the side of oppression, and being to a very great extent deprived of the aid of those who should have been his friends, is worthy of the highest commendation of all who are friendly to the cause in which he has been engaged.

Mr. G. T. Downing, then presented the following resolution, which was adopted:

Resolved, That the Rev. A. Crummell, or any other candidate who may be similarly situated, has every reason to be encouraged in standing up manfully against every proscriptive and anti-church condition which may be presented to him, as in the language of the distinguished author of "The Destiny of the People of Color," we must "hail the oppressions which are still lowering upon us as the very source of our salvation."

On motion of William J. Wilson, seconded by Dr. Thomas Jinnings, jr.

Resolved, That the consistent course hitherto pursued by Rev. Alexander Crummell, his unyielding firmness and sincere devotion to principle, is deserving the esteem of every lover of civil and religious liberty, and should receive the approving sentence, "well done good and faithful servant."

Mr. John J. Zuille, presented the following resolution which was adopted:

Resolved, That the act of the Episcopal convention, of Pennsylvania, by which all "African churches are allowed to have the management of their own affairs," and by which it is intended that churches composed of colored members are to be prevented from representation in the convention, is alike oppressive to its colored members, and derogatory to the Christian character of churchmen.

It was then resolved, That the proceedings of this meeting be published in the New-York American, with the request that all other papers favorable to the object of this meeting copy the same, and that a copy of these proceedings be forwarded to Rev. A. Crummell, in Philadelphia.

PHILIP A. BELL, *Chairman.*

GEORGE T. DOWNING, } *Secretaries.*
WILLIAM J. WILSON, }

From the Baltimore Visiter.

THE INDIGNATION MEETING.

The appearance of the foregoing speech, [O'Connell's] whose tone cannot be too decidedly condemned, in one of the daily papers of this city, was considered, by some of the members of the repeal association of Baltimore, as calculated to place them in the position of enemies of American institutions, unless its sentiments should be promptly "repudiated" by the association. Hence a special meeting was convened on Monday. It was addressed by R. M. McNally, author of the resolutions below, (which were passed,) and also by Z. Collins Lee, United States District Attorney, W. E. Robinson, the Irish lecturer, Francis Gallagher, and Dr. Chaisty. The latter gentleman delivered decidedly the most finished speech on the occasion, yet one fully as violent as O'Connell's, which he condemned. Mr. Gallagher was calmer and more conciliatory, as was Mr. Robinson; while Mr. Lee's speech was denunciatory beyond reason, and made up of the most ridiculous mixed metaphors imaginable. It did not fail to remind Irishmen of the devotion of Robert Tyler, son of the President, to the cause of Ireland—and when the name of the youth was cheered (for the Irish know how to *use* him) Mr. Lee declared he would write him a letter that very night, and "put every one of these cheers in!" Wonder what was the postage on a letter so fat and heavy?

O'Connell's speech was read in the meeting, and responded to with feelings so mingled, that our reporter says he could not ascertain the true sense of the meeting, although the vote on the resolution seemed decided enough. A motion to read the address of the American Anti-Slavery Society to the Dublin repealers—which called forth the above speech—raised one of the most exciting scenes ever witnessed. Nothing but the firmness and good management of the president of the association, Hugh Jenkins, prevented a thorough riot. We don't wonder at it—for there is anything but consistency in a set of American citizens heaping unqualified abuse upon the institutions of England, and then abusing their great leader, whose opinions on slavery were well known to them long since, for denouncing the institutions of this country!

The plain fact is this—however we may condemn the violence of Mr. O'Connell's speech, and his misrepresentations of slaveholders, as a body, we cannot but consider the Baltimore repealers as wanting in moral courage—and as having given reason to suspect that they are moved by motives utterly selfish, while their conduct is most ludicrously inconsistent.

Here follow the resolutions. We prefer giving both sides, leaving the reader to draw his own conclusions:

Whereas, there has recently appeared in the American prints, an address, said to have been delivered by Daniel O'Connell, Esq. before the National Repeal Association of Ireland, in reply to a document from the Philadelphia Anti-Slavery Society, calculated from the character of its remarks, to injure the cause of repeal, not only in the southern States, but among the entire people of America, and to reflect discredit and odium upon the Irish portion of the American population, by unjustly subjecting to suspicion their attachment to this, the land of their adoption, therefore—

Resolved, That in the opinion of the Baltimore Repeal Association, it becomes us, for our own protection, for the benefit of Ireland, and for the respect and honor we owe to our adopted country, to proclaim our sentiments, properly and fearlessly, in relation to the insult that has been heaped upon America, and her domestic institutions.

Resolved, That much as we might be inclined to screen its author from intended malice, and throw over the indelicacy of the act the veil of haste and unguardedness of expression, yet from his declared conviction of the consequences that would ensue from it in this country, we cannot avoid regarding it as a bold and daring insult, offered to a country to which he owed the debt of gratitude, and not the insolence of language.

Resolved, That however familiar Mr. O'Connell may flatter himself to be in relation to the subject of slavery throughout our land, in the opinion of this association, neither he, nor the Irish people, know what is the real state of slavery in America; but that the description of the condition of the slaves in this country, and the disregard of their comfort, as given to Mr. O'Connell, is false, and libelous; that the absence of restraint, the appliances of comfort, and the social enjoyments of the slaves here, are freedom, luxury, and enjoyment, compared with the condition of the workers of the mines, and of other operatives in Great Britain.

Resolved, That the idea which Mr. O'Connell would promulgate as a fact in relation to the slaves of the South, that "*they are treated not as human beings, but as the brute beast that expires, and then ceases to have any other existence*," is insulting to the character of the American people, a base calumny against the humanity, and the pure sense of human obligation, that are the characteristics of the southern people.

Resolved, That this association has yet to learn that the proprietor of slaves, who feeds, and clothes, and protects them, and when disease has struck them down, calls in the physician and the clergyman to attend them, deserves no higher grade in society than the *pickpocket; or the petty larceny scoundrel.*

Resolved, That believing the doctrine of abolition to be inimical to the welfare and perpetuity of our republican institutions, calculated to rupture, if pushed to the extreme, our happy Union, and dismember the confederacy, this association, laughing to scorn Mr. O'Connell's cry of shame and disgrace, will maintain its proud attitude, the uncompromising friend of that Union, and hurl back with indignant contempt the degrading epithet of "faithless miscreants," as unmerited and rash, insulting and undeserved.

Resolved, That our detestation of the doctrines of abolition, is heightened by the conviction that the abolition societies of England, protected by royalty, and strengthened, stimulated, and directed, by the most oppressive aristocracy in the world, are seeking, under the pretense of advocating freedom, to destroy the only constitution in which human rights and human equality is at all recognized and secured, and to disorganize the only government on earth that can effectually offer resistance to the progress of that aristocracy towards universal dominion.

Resolved, That we can have no sympathy for, and will hold no communion with any anti-slavery society, European or American; but that we are prepared to defend, support, and sustain, with our lives, and properties, the existing laws and constitution of these United States, and specifically those of the State of Maryland, under which we live.

Resolved, That we Irishmen—now the adopted citizens of America, enjoying all the rights and privileges of freemen—we who have found an asylum in this land of liberty and protection, beneath the flag that Mr. O'Connell has wantonly assailed; have heard with astonishment his call upon us to "come out of such a land." Let our indignant response be this: "America is the land of our adoption, and the country of our children; in it we have found an asylum and home which the arm of constituted power dares not invade, and the arrogance of wealth and accidental superiority is bound to respect—we have found political institutions that have recognized us as men, and have thrown open to us all, every avenue of wealth, influence and power—given us a full participation in administering the affairs of this great people, and constituted each and all of us as guardians of our own rights, and independent architects of our own fortunes. We will never forsake it; we have sworn to defend it, its laws, institutions, and the integrity of its union—we will do so with the last drop of our blood."

Resolved, That deploring the necessity which has forced upon us the tone of condemnation in relation to the leader of the Irish people, this association cannot conceive that it diminishes in any degree the just claims which that suffering and injured people have upon our sympathy, and that we are prepared to extend to them the hand of friendship—and whilst their cause continues as just, and legal, and constitutional as it now is, (and until we are convinced that the sentiments of Mr. O'Connell are those of the entire people of Ireland,) we will continue as an association, and aid them in their peaceful efforts.

From the correspondent of the New-York Evangelist.

THE GENERAL ANTI-SLAVERY CONVENTION.

LONDON, June 16, 1843.

GENTLEMEN—This is the fourth day of the *second* world's anti-slavery convention. You will like, I think, some account of its proceedings. It met in Freemason's Hall, and commenced its sittings on Tuesday, the 13th inst. The venerable Clarkson had been expected to preside, but the day before the convention met, a letter was received, saying that his bad health and increased infirmities compelled him to write, though with tears in his eyes, that he could not come. The convention having been called to order, it was proposed and carried, "That Thomas Clarkson, announced as president of this convention, being unavoidably absent, Samuel Gurney, esq. be invited to act on his behalf during the business of the convention." On suggestion of the chairman, a season of devotional silence was observed; after which he alluded, in a touching manner, to the circumstances in which he was called to the chair, expressed his hope that the mantle of Clarkson's spirit would rest upon the convention, and animate them in their labors; and requested Joseph Sturge to read a communication from Clarkson to the meeting. That communication was the address which Clarkson had prepared, and had hoped to read himself, on taking the chair, at the opening of the convention, and was a rapid and cheering sketch of the progress and present state of the abolition cause throughout the world. I will give you a few extracts. It began,

MY FRIENDS—When I was last here, I never expected that I should have lived to be present at another convention; but Providence has given me a short respite, and I have yielded to the entreaties of my friends to attend this meeting. * * * When I look to past times, to times when I first embarked in the great cause of the abolition of the slave trade, and when I knew of no one to help me in that work, I have reason to be thankful for the wonderful progress of our cause

decisive step has yet been taken for removing the only Yokeof bondage from nearly 3,000,000 of slaves within her dominions, there is a noble and steadily increasing number of her citizens indefatigably and resolutely engaged for the accomplishment of this great object; and there are cheering indications, that at no distant period their labors will be crowned with success. The devotion of our fellow-laborers in this cause in that country, is proved by the numerous deputations that at this, as well as the former convention, have crossed the Atlantic to render their valuable assistance in our deliberations.

Such, my friends, has been the wonderful progress of our cause. Nine different nations, which include all the European powers which have foreign colonies, have abolished the slave trade, and three of them have abolished, or are apparently on the eve of abolishing, slavery also. What is the lesson which we should learn from this state of things? We ought to derive from it encouragement or courage to proceed with fresh vigor in the great work to which we have been this day called. My motto has always been, "Go on," regardless of difficulties. But I think that we should derive encouragement from another consideration; for I cannot help thinking that it is within the design of Providence that the evil, both of slavery and the slave trade, should be swept from the face of the earth, and that He has been working, and is now working, to this effect; and that this is to be done by human agency, and if so, that we are His instruments. The finger of God, I think, is now visible in the work. How else should it have happened that the rulers of so many nations, differing in language, customs, modes of thinking, and religion, and in some instances hostile to each other, (and one of these potentates a heathen,) should have come, all of them, into this same measure: and this a measure, too, apparently, though not really, against their own interests.

I have only now to say, as far as relates to myself, that I rejoice at being present at this convention, were it only for the opportunity it has afforded me of testifying my love and affection for this sacred cause: and as for you, my friends, my earnest desire is, that God may be present with you in your deliberations, and assist them, and bless them, and that you may return home in health and safety to your families and friends.

Feeling that my general career is drawing to an end, it cannot but be pleasing to me to have lived to see that our triumph is advancing. That work which one of the departing generation began, will be, I trust, accomplished by you of the rising one; for the same power which blessed the beginning, will not withhold His support from the end; and therefore I now say farewell, and in that beautiful word I include my prayer for the blessing of God on all that concerns you, both temporally and spiritually.

It was an affecting scene; the address, read by another, seemed like the voice of a departing spirit falling on the ear of the living left behind, cheering them onward, onward, to the end—"My motto always has been, 'go on,' regardless of difficulties."

John Scoble, esq. secretary, on behalf of the committee of the British and Foreign Anti-Slavery Society, read the call and constitution under which the convention had been assembled, and submitted a list of the delegates that had been appointed in accordance with them. Upwards of 400 delegates were reported as nominated, a large portion of which were present. England, Scotland, Ireland, France, Holland, Cuba, and the United States, are all represented. The delegation from the United States is large and effective. The "woman's rights" party having voluntarily excluded themselves from the world's anti-slavery, the convention proceeded at once, without disturbance, to organization and business. The officers chosen were:

President.

Thomas Clarkson, esquire.
(In his absence) Samuel Gurney, esq.

Vice-Presidents.

Richard Peek, esq. Kingsbridge, Devon.
Rev. J. Johnson, A. M. Vicar of Tilshead, Wilts.
John Wigham, esq. Edinburgh.
Rev. Joshua Leavitt, Boston, United States.
David R. Ross, esq. M. P. Belfast.
John Cropper, esq. Liverpool.
Rev. Jonathan Blanchard, Ohio, United States.

Secretaries.

Rev. Thomas Scales, Leeds.
Rev. A. A. Phelps, Boston, United States.
John Scoble, esq. London.
Wm. Ball, esq. Tottenham.
Wm. Morgan, esq. Birmingham.

Regulations were next adopted for conducting the business of the convention. These preliminary proceedings being all interspersed with addresses of an interesting character, from various individuals; after which, a report was read of proceedings consequent on the previous convention of 1840; from which it appears that the octavo volume of 600 pages, containing a report of the proceedings of the convention, has been placed in the libraries of all the universities, collegiate and theological institutions of Great Britain, besides having a large general circulation in the country, in the United States, and in Europe. Copies of the volume have been also placed in the hands of the principal ministers of state in this country and France, and of various other distinguished individuals in different parts of the world. Copies of several papers, on distinct and important subjects, submitted to the convention, have been printed, and had a similar circulation. The answers to queries relative to slavery and the internal slave trade in the United States, prepared with great care and accuracy by Theodore D. Weld, and making a volume of 400 octavo pages, has been widely circulated in the same ways. The resolutions adopted by the convention, on the duty of Christian churches to withhold fellowship from slaveholders, have been sent to all the ministers of the different denominations and ecclesiastical bodies throughout Great Britain, the West Indies, and other British possessions, and two hundred written copies, and a large number of printed ones, were sent to the United States. The Wesleyan conference, the Congregational Union of England and Wales, the Baptist Union, the Northern Association of Presbyterian churches, and the Southern Irish Baptist Association, and many churches and ecclesiastical bodies in the United States, have expressed their approbation of the principle laid down in them. The memorials addressed by the convention to the heads of government in different countries, have been duly presented, and generally, with highly satisfactory results. In reply to the two memorials addressed to the British government—the first, on British functionaries residing in foreign states holding or hiring slaves, and the second, requesting the intercession of the government with the grand seignor, for the abolition of slavery and the slave trade in the Turkish dominions—Lord Palmerston stated that her majesty's government concurred in the views of the convention, and would be glad to assist in carrying them into practice. Memorials relative to the security of the free people of color in Canada, and the liberated Africans in Cuba and Brazil, were received with like favor, and steps have been taken to give them effect. Other points of interest were committed to the care of the committee, all of which have received their attention.

The report was sustained by animated and impressive remarks from several individuals, and subsequently received as part of the proceedings of the present convention. Mr. Scoble next submitted a report on the progress of the anti-slavery cause since the last convention, full of interest, and fitted to inspire the friends of the enslaved with gratitude to God for the past, and with exalted hopes for the future. From the report, it appears, that by a special act of parliament, at its last session, the law for the suppression of the slave trade is now extended to British India, concerning which, there was before some doubt, and is, therefore, now in force in every part of the British empire—that, by an act of the local government in May last, the slavery of some 8000 to 10,000 human beings, in the British settlements of Malacca, Singapore, Penang, and Province Wellesley, has been utterly abolished—that, by an act of the governor-general, in council, on the 6th of April last, slavery is abolished in the whole of British India, and millions, before in bondage, and whose bondage reckons by centuries, are now free—that, in taking possession of Scinde, the governor-general directed "that all acts of parliament for the abolition of slavery and the suppression of the slave trade, shall have full force and effect in every part of Scinde, which is now, or may hereafter be occupied by the British army"—that the colonial laws for the government of the emancipated classes, have been greatly improved—that foreign powers, with but few exceptions, have declared slave trading to be a crime—that British functionaries residing in foreign states, are not allowed to hold or hire slaves—that it is the determination of the government, as far as it may be possible, to keep them from aiding and abetting the slave trade, in every part of the world—that the British government are actively and peacefully engaged in using their influence with foreign states, to aid in exterminating slavery and the slave trade—and that the rights of slaves, as in the case of the Creole, seeking refuge within the British territory, have been affirmed by the highest legal authorities in the kingdom—results, in view of which the friends of the slave may well thank God, and take courage. The report was received, sustained by speeches, and disposed of like the former. In connection, Mr. Scoble read the following extract from the Friend of India, of March 23d, respecting the abolition of slavery in Ceylon, confirmed in its general statements by information from private sources:

We give prominence (says the editor) to the following extract from a letter of a correspondent in the northern province: "Some months ago, a circular letter from the London Anti-Slavery Society, containing queries on slavery in India, was put into my hands. I collected a mass of curious information, which may hereafter, if time permit, be rendered available towards a history of the system which too long existed in Ceylon, but which, I hope and believe, is now forever numbered with *the departed*. I delayed replying to the circular, until after the 1st of January, when the effect of the late ordinance would be seen. The result has been such as must give pleasure to every friend of freedom. The sum of the 31st December, 1842, set on about 4000 men, women, and children, in this district, (Wadenmoratchy,) bearing the name of slaves; that of the 1st of January, 1843, beheld them all *free!* Not a single slave has been registered in this court, and I am happy to be enabled to inform you, on the best authority, that such also has been the result in the northern districts—Jaffna, Malajam, the islands Temoratchy and Putchelepally.

In addition, I am enabled, on the authority of a respectable correspondent at Trincomaller, to say, that before the passing of the late ordinance, slavery had no longer any existence in that district.

The number of slaves in Ceylon was recently set down at 30,000, the vast majority of whom belonged to the northern districts. Seeing the effect of the ordinance here, I think I may safely assure you that the same result has followed in every district of the island, and that slavery no longer pollutes our isle. If in any part it is otherwise, I should feel much obliged to any correspondent, who, through the medium of your columns, will inform me of the fact."

As this abolition is consequent upon a failure to register the slaves, in obdience to a registration act recently gone into effect, and as slaves thus forfeited on former occasions in that colony, have been again reduced to bondage, it will be needful to watch the movement, that freedom in law may be realized by the slaves in freedom, in fact. Our British friends will, I think, see that this is done. Thus triumph follows triumph, in the great struggle for universal freedom. Reserving a farther account of the proceedings of the convention for subsequent communications, I am, yours, &c. Ps.

From the Liberator.

THE AMERICAN AND FOREIGN BAPTIST MISSIONARY SOCIETY.

To the Baptists of Great Britain:

Beloved Brethren:—By the instructions of the American and Foreign Baptist Missionary Society, and their executive board, it devolves upon me to address you, respectfully and affectionately, in order to set forth for your consideration the reasons of our organization, and the claims we believe we have upon the sympathies and regards of our British brethren, in common with all others who love the Lord Jesus Christ. As we have separated ourselves from all connection with the Baptist general convention of these United States, and their board of foreign missions, it behooves us, from respect to our brethren at a distance, to show them that we have been fully justifiable in this act, and in adopting a course involving such responsibilities as our society have assumed.

You need not be reminded, dear brethren, that it has been always the misfortune of our country, to number among its institutions that most horrible system of slavery, over which you have long sorrowed in contemplating our condition. Strange as it now seems to us, as well as to you, it is but a few years since we, who now address you, perceived in its full force the guilt of a voluntary connection with such a God-dishonoring and wicked system. The writer of this was, but a few years ago, himself the owner of about thirty slaves, although at the time an ordained minister of the Baptist denomination. He has since indeed avoided further guilt in it, by doing justice to those whose rights he then neglected, yea, denied. But he was not alone in this guilt. All of us, by holding him in our communion, were partners in the crime. But through that grace of God which enlightens and converts, we have repented, and desire now to regard *all men* as our *brethren*, and *none* as *slaves*. It is not our happiness, however, to say that all of our denomination have repented with us. Indeed we form but, comparatively, a small part of the denomination. As a body, the Baptists of this country are still united in supporting, directly or indirectly, slavery and slave trading, and by consequence all its terrible evils. Baptists who have no slaves themselves, are in intimate communion with those who have them. A very considerable proportion of Baptist ministers are slaveholders, and yet they have free access to the pulpits in almost every part of our common country, yea, they administer, oftentimes by invitation of those who possess no slaves, the sacred elements of the Lord's Supper. In the Baptist general convention, for the thirty years of its organization, slaveholders and non-slaveholders have met in common fellowship. Its presidents have, for the most part, been slaveholders. We would willingly draw a veil over the revolting features in the character of those who have gone to give their account to the God whom they professed to love, and especially of those who were generally faithful to their Lord; but regard for the cause of humanity and of Christ, requires us in this connection to notice, that one of the most honored presidents of that convention, doubtless blinded by the long habits of a corrupting system, left to his heirs a property in slaves; and it is most mortifying because too true, that the following advertisement appeared in the public papers: "On the first Monday of February next, will be put up at public auction before the court-house, the following property, belonging to the estate of the late Rev. Dr. Furman, viz: A plantation or tract of land on and in the Wateree swamp. A tract after the first quality of pine land, on the waters of Black river. A lot of land in the town of Camden. A library of a miscellaneous character, chiefly theological. Twenty-seven negroes—some of them very prime. Two mules, one horse, and an old wagon." The president of the convention at this time, W. B. Johnson, D. D., of South Carolina, is a slaveholder; and in a communication since he was elected to that office, he adopts, as his sentiment, this language: "*That, when in any country, slavery has become a part of its settled policy, the inhabitants, even Christians, may hold slaves without crime.*" And in the same communication, after urging that Jesus Christ and his apostles sanctioned slaveholding, he says: "I would here entreat you, and such of my abolition brethren as value the good of the negro in this land, and the peace and union of our Zion, to desist from your efforts to give us counsel, which we will not follow, and to impose on us requirements, to which we will not submit."

At the same meeting of the convention at which this slaveholding minister was elected president, a planned effort was made to exclude from offices of honor and trust, in that body, known abolitionists. And they succeeded by an arrangement that would be disgraceful to a political assembly, in excluding from its list of officers brethren who have grown grey in the zealous service of Jesus Christ. Our beloved brother Galusha, whose praise had been for many years in all the churches, and whom many of you met in 1840 at the anti-slavery convention in London, was one of the proscribed, and the one indeed against whom they specially aimed.

These facts, and many others, have confirmed us in the belief, which for some years we have been gradually acquiring, that it is inconsistent and criminal to hold connection with a body that recognizes slaveholders in communion and church fellowship. For although there are doubtless many slaveholders, who, irrespective of this objectionable feature in their principles, are possessed of many lovely and amiable and Christian traits of character, and whom on account of which we may love as men, and hope for as Christians, yet to receive them, and recognize them as the representatives of the Christian religion before the world, is an insult to the Lord Jesus himself, and ruinous to the purity and benevolence of his Church. And this view of the subject is rendered more obviously correct when we consider that these slaveholding Baptist members and ministers are not only guilty of the relation itself, but many are also guilty of those enormities which are apt to grow out of irresponsible despotic power. They are in the habit of scourging their slaves, and of treating them not only as a degraded race, but in some things worse than brutes are treated. They measure out to them a scanty allowance of provision of the coarsest kind—confining them for the most part to common Indian corn, which they may grind as they best can, in the hours of night. They clothe them in the coarsest stuff, and with not enough during the year to keep their nakedness concealed. They take little or no pains to give their slaves religious instruction. Yea, more, they punish their slaves oftentimes for attending to the duties which grow out of the relations of husband and wife, and parent and child. A mother hears her infant crying bitterly for the nourishment of the breast; she leaves her task and pacifies her babe. That task is unfinished, and that mother's back is scourged. Her master is a Baptist—perhaps a deacon, or even a minister. No church calls him to account for it. The Sabbath comes, and that master prays with his brethren, or hands the sacred elements, or preaches from the consecrated pulpit—and no one cares for that poor slave mother—although perhaps a member of that very church. This is no fancy sketch, 'tis sad reality. And they are not a few who do these things; they are many, so that they give countenance to one another until they are unconscious they are committing crime.

And yet these things are now going on; and to the general Baptist convention may come a delegate who is stained with the blood of his brother, whom he has scourged; or who may have paid his expenses to the meeting, with the price of some wife sold far away from her husband, and by his side in union and in fellowship will sit other brethren to consult about sending the gospel of love to distant pagans, and then together partake of the emblems of that Saviour's body and blood, who come to preach deliverance to the captive, and the opening of the prison doors to them that are bound. And this they do whilst one hundred thousand Baptist members, and some of them ministers, are groaning in slavery.

The inconsistency and criminality of all this is now to us so glaring that we are amazed that it is not equally so to all. But although for years we have been endeavoring, through the press, and by other means, to induce our brethren to break off this sinful communion, our efforts have been unsuccessful. For ourselves, however, we cannot any longer unite with those who, directly or indirectly, give a voluntary support to a system so fraught with iniquity, and so disgraceful to a Christian profession. And we have deliberately, and solemnly, and prayerfully, come out from them. But we love the *Baptist* cause, because we believe it is the cause of Christ, and we love the *missionary* cause, because we know it is the cause of Christ; we therefore rejoice in that independent form of church government, which enables us to separate ourselves from an existing evil without necessarily destroying our church membership, or preventing a union of kindred hearts to conduct the missionary enterprise. We have separated ourselves from an organization founded, supported, and sustained in common with slaveholders But we have not abandoned thereby the missionary cause. We have formed a society, (the constitution of which we herewith send you,) for promoting according to our ability, the great work of bringing the world to the knowledge of the truth as it is in Jesus Christ.

We ask your sympathies, beloved brethren, and your co-operation, so far as our society shall commend itself to your approbation. And may the God of peace and love be with you and us, and with all who love the Lord Jesus Christ in sincerity and truth.

WM. HENRY BRISBANE.
Cor. Sec. of A. and F. Bap. Miss. Soc.

LETTER FROM JOHN C. CALHOUN.

The following letter was written in reply to one addressed to Mr. Calhoun, by ex-senator Nicholas, of Louisiana, in which the dangers to which the South was thought to be exposed, from the machinations of the North, and of England, were portrayed, with gloomy forebodings:

Washington, May 7th, 1843.

My dear Sir: You do not state too strongly the danger to which the South, and in fact the whole country, is exposed. Never, in my opinion, has the country been in more danger than at present. The administration is powerless, and the whigs infatuated; and if the object was to ruin, instead of save the country, it would be scarcely possible to take a more effectual way than that which has been pursued.

I concur in most of your views and reflections on the identity of interest, (fairly considered,) between cotton and sugar; and as far as my principles will admit, will see full justice done to the latter, to the extent that it can be effected by my exertions. I can, however, agree to no duty, but such as the revenue may require; and none so high on any article as will push it beyond the greatest amount of revenue that can be derived from the article. These are the limits within which I may act, and with them, exercise a sound discretion. But in determining the amount of revenue required, I shall expect economy and retrenchment on the part of those having the control, as far as public policy may permit, and that no part of the public revenue shall be given away. Observing these rules, and with the scope they will admit, *I shall take pleasure in protecting your great staple against the machinations of the opponents of slave labor. They are ever on the watch, and stand ready to seize every opportunity to render our labor worthless, and to weaken our title to our property.*

J. C. CALHOUN.

The New-York American says:

Mr. Calhoun and Protection.—On our outer page, is a letter of Mr. Calhoun, written to a Louisiana sugar planter, together with the comments of the New Orleans Commercial Bulletin.

Mr. Calhoun is sorely perplexed how to reconcile support of the duties on sugar, without which he has no chance of political support of any sort in Louisiana, with his general free trade doctrines, but the solution which he finds of the difficulty is declaring his willingness to *protect*. That is the word of the free trade anti-protection champion—"that great staple against the machinations of the abolitionists," is certainly original.

Communications.

THE EPISCOPAL BOARD OF MISSIONS.

The annual meeting of the Board of Missions of the Protestant Episcopal Church in the United States, was held in Boston, during the last month Their sittings commenced on the 21st June, and were continued during several days.

Among the subjects discussed was the extraordinary article in the March number of "*The Spirit of Missions*," the acknowledged organ of the board. Two remonstrances against the sanction by the board, of the doctrines and propositions therein set forth, were presented and debated; but before proceeding to consider the treatment of the memorials, it may be well to revive our recollections of the article complained of, and the circumstances attending it.

Without any authority from either of the two committees to whom he was subject, the acting editor of "The Spirit of Missions," who, as appears from a report of the proceedings, was the *Rev. N. Sayres Harris*, a name destined to be remembered as that of one to whom, the possession of an office of high trust and responsibility afforded an opportunity, of reflecting upon the American church, the foul dishonor of his own sordid principles, without any authority from his superiors, and without a single precedent to justify so gross a violation of common decency, volunteered an eulogy upon a southern slaveholder, for having devised a plan, conceived and consummated, by his own confession, in a spirit of the profoundest selfishness, whereby a number of slaves were allowed to go free, when they had, by unremitting toil, day after day, "and especially by extra hours of labor before day in the morning, and after night in the evening," during sixteen long years of bondage, "gained for him a sum of money which will enable him to go to Virginia or Carolina, and purchase a gang of people of nearly double the number of those he sent away."

This cruel, money-making operation, Mr. Harris, speaking in the name of the American church, pronounced the "work of practical Christianity;" while of the successful operator who had doubled his capital in human flesh, he declared that "he knew none more deserving the homage of the good;" "that his reward awaited him in Heaven," and that "his praise will doubtless be in the Church above."

Mr. Harris took occasion at the same time to sneer at those who conscientiously believe, and with Christian boldness avow the belief, that it is not right to "keep back the hire of the laborer," to reduce the ransomed children of our Father in Heaven, to chattels personal, or to subject the accountable servants of the Eternal King, to the despotic authority of a fellow-man. Though thousands of churchmen, in common with millions of other Christians, hold similar views on the subject of slavery with those avowed and recorded by the worthiest prelates of England, Bishops Fleetwood, Drummond, Warburton, Claggett, Green, Newton, Lowth, Edmund Law, Thurlow, Moore, Warner, Bagot, Prettyman, Sutton, Vernon; Archbishop Secker and Dean Stanhope, and Bishops Halifax, Porteus, Burgess, and Horsley—all of a past age, and the same views which are probably held by every English prelate of the present day, and by many of the ablest and most estimable among the clergy and laymen of America—notwithstanding all this, Mr. Harris added to his sneer at anti-slavery principles, an insinuation of insincerity on the part of the individuals that hold them; daring even to contrast them as "those who discuss abstract principles, and broach theories of benevolence," with the successful speculator in slave labor, who assured his bondmen that he would not assist them to recover their liberty "at the loss or cost of a cent to himself;" "as one of a class who grapple with the evils they find around them, and in the fear of God endeavor to mitigate or remove them."

Not content with thus dishonoring the memory of the Fathers of our church, and gratuitously insulting his fellow churchmen, who hold fast the principles for which they contended, he proceeded, in the pages of the mission organ, to discuss, or rather to decide *ex cathedra* on behalf of the Church, the great question which now agitates our country; giving, however, the grounds of the decision:

"What are the difficulties in the way of emancipation? 1. *The* Master cannot afford it. 2. *The slave is not fit for it;* so that it would be ruinous to both, and therefore Christian prudence forbids. It would not be loving yourself or your neighbor."

As we are commanded to cut off a right arm, or pull out a right eye that offends us, the continuance of no sin can be justified by the *argumentum ad crumenam* here used, *the appeal to the pocket*, and consequently the first reason given, that "the master cannot afford it," is either a full and entire denial that slavery is all sinful, or it is the avowal of a most jesuitical and damnable doctrine, that we may sin with impunity if our pecuniary interest shall require it. The second reason is a denial *a priori* of the capacity of two millions and a half of immortal beings to enjoy that liberty without which no man can fulfill the obligations laid upon every Christian by the Word of God; and also a denial of such capacity as illustrated practically and in fact, by the well-ascertained and established results of emancipation in the English West Indies. And the whole matter is summed up with the declaration that "Christian prudence" demands the continuance of American slavery. And then Mr. Harris had the cool impertinence, in the pages of that periodical, published in the city of New-York, and circulated in the free North, to propose that slaves should be purchased by churchmen for the support of a mission school in Louisiana, to be worked on the cent per cent. plan of the saint McDonough, whose honored name he proposed should be given to this institute of the Church.

We are not going to express here our opinion of this last insult to the churchmen and the Christians of our land. There are feelings of disgust and indignation which language cannot compass. The character of this vile article was almost immediately exposed, in terms of severe censure, in the columns of that widely-extended paper, the New World. Several of the Church periodicals expressed their displeasure at its doctrines, while from many sources came a loud voice of condemnation. In the next number, it was expected either that the editor, frightened into penitence, would apologize for the paper, or that the two committees, to whom he was responsible, would disavow it. But this hope was destined to be disappointed. The numbers for April, May, and June, appeared in succession, without a syllable of retraction; and it became evident that if the article had been written hastily, it had been confirmed deliberately; and if it had expressed the sentiments of the editor alone, and was published by him without authority, both its doctrines and its language had been approved and adopted by the two committees.

Such was the state of the matter when the board of missions, by whom the committees and editor are appointed, and to whom they are responsible, met at Boston, and a memorial was presented from the vestry of Zion's church, at Mendon, Illinois, remonstrating against the doctrines and propositions set forth in their appointed organ, The Spirit of Missions. We copy from the Boston Liberator a sketch of the debate on this memorial:

Judge Huntington, of Connecticut, moved that the memorial be referred to the committee on "The Spirit of Missions."

Rev. Dr. Vinton, of Boston, was in favor of the proposed reference; not because he wished to see the church agitated by the abolition excitement, for no one could deprecate such agitation more than himself; but because he thought that petitions from any branch of the church, if respectful in their tone, should be received, and treated with courtesy.

Some other person moved to amend, by referring the letter to one of the missionary committees.

Bishop Doane, of New Jersey, said the subject of abolition was one with which the board of missions had nothing to do; and he therefore hoped the letter would not be referred at all. He moved a resolution, to the effect that as the subject of the petition was one the cognizance of which did not come within the duties of the board, *the petitioners have leave to withdraw. He did not think the matter was entitled to any other notice.*

The bishop of Maryland (Whittingham) *was for acting in the most summary manner, and giving the petitioners leave at once to withdraw.*

Judge Huntington was very desirous that the petition should be referred. He was no friend to abolition, but he did respect the right of petition. Congress had done much to promote excitement, by refusing to receive petitions. Had the first petition for the abolition of slavery been received and referred, and their prayer refused on proper grounds, all agitation would have ceased long ago. He wished to have this petition referred, not to promote excitement, but as the most effectual way of preventing it.

It was contended by several, that the *editor* of The Spirit of Missions was alone responsible for what he wrote; and therefore, that no action could be rightfully asked of the board. But others said that this was not generally understood, and that some public announcement was needed, to satisfy those who complained.

* * * *The motion of Bishop Doane finally prevailed, and* the petitioners had leave to withdraw.

The absurdity of the view contended for, that the board had nothing to do with the sentiments expressed by the editor, is shown by a single glance at the title of the periodical, "The Spirit of Missions, edited for the board of missions of the Protestant Episcopal Church in the United States of America, by the secretaries and general agents;" and the memorial from Illinois was properly addressed to the board. That it was respectful in its tone, is evident from the remarks of the speakers; and the refusal to receive it was a high-handed insult to the vestry from whom it came. A majority of our Congress, it is true, composed of slaveholding democrats and servile demagogues, have dared to trample on the right of petition, and to treat their own constituents with scorn. But the wretched example of godless politicians affords, we trow, no precedent for Christian clergy. Beyond a doubt, Judge Huntington's prediction will prove correct, and the refusal to receive that memorial, will open the eyes of many churchmen to the cursed influence of that foul system, which, numbering bishops amongst its supporters, brings the haughty spirit of overseers into the Episcopal board of missions, and rejects with lordly scorn a respectful memorial from a Christian vestry, and although it will widely help the cause of abolition, we cannot but sorrow at an act that brings dishonor upon the Church of God.

The board having, contrary to the remonstrances of several of its members, graciously given leave to the petitioners to withdraw their memorial, doubtless thought the matter was set at rest, and probably congratulated themselves upon the skillful manœuvre which had not only crushed all present discussion, but would probably have the effect of intimidating the laity at large, so that none in future should dare to present a respectful remonstrance, against the approval by the board, of that darling institution, so cherished by the South, and which supports so many of the bishops and clergy in luxurious ease, upon the blood-stained earnings of whip-extorted toil. "Self-will," says Cecil, "is so ardent and active, that it will break a world to pieces to make a stool to sit upon;" but even then, its tenure of the stool is very slight, and it is not surprising that the rash expedient of the board of missions failed of its anticipated effect.

The very next day, a second memorial on the same subject, from the Hon. William Jay, was presented by Bishop Eastburn; when, as we are informed, the board thought fit to reconsider the resolution respecting the Illinois memorial, and refer them both to a committee. No official report having been published, we give for the present a single paragraph on the subject from "The Churchman" newspaper:

A second memorial on the subject of some editorial remarks in the March number of the Spirit of Missions, was presented and read on Thursday morning. This memorial gave rise to a long and animated discussion, which was terminated on Friday forenoon; when it was resolved, that as this board deems itself entrusted only with the missionary work of the church, and as it is not responsible for editorial remarks in the Spirit of Missions, it therefore does not consider the communications on the subject of the editorial remarks in the March number of the Spirit of Missions, as coming within the proper duty of the board.

As the question is one of great interest to churchmen, we hope the memorials will be published. During the discussion, it seems that Mr. Harris proffered an apology for the article, alledging that it was written in haste, and that he regretted its appearance. Justice to this gentleman requires that his apology should appear in these columns, when it is officially published; but as he has been greatly lauded for "acting so honorably!" we cannot forbear remarking that if he could at any time deserve credit for such a concession, he deserves none under the existing circumstances. In the April number he should have apologized, taken the article wholly to himself, and relieved the church from the odious responsibility. He did not so, but waited and delayed, and would probably have delayed forever, had not the memorials been presented to the board of missions, and elicited from its members warm debate, and we believe strong expression of disapproval; and we must regard his late apology, proffered at such a time, as bringing disgrace rather than honor. The retraction which he would not make from a manly sense of duty, came at that late hour only because he believed that an *apology* was *expedient*.

It was ordered that a statement be printed upon the cover of "The Spirit of Missions," during the coming year, that the board are not responsible for the private expressions of opinion on the part of the editor. While it continues under its present management, such an announcement is of course necessary; but we hope with a change that the notice will disappear, for the church *ought to have* a mission periodical, conducted by an editor in the soundness of whose views confidence may be placed; to the pages of which, churchmen may refer, not merely for facts and statistics, but for instruction, to learn the policy and intention of the church, and not the doubtful doctrines of a single individual.

In regard to the resolution of the board, that it did not consider the memorials on the subject of the article in The Spirit of Missions as coming within its proper duty, we can scarcely think the bishops who thus determined, had well considered the obligation imposed upon them by their ordination vows, to be ready "with all faithful vigilance to banish and drive away from the church all erroneous and strange doctrine contrary to God's word, and both privately and openly to call upon and encourage others to do the same.

Pym, in impeaching Lord Strafford, for his misgovernment of Ireland, denounced him for having treated the Irish like brutes, and indignantly asked, "If it be treason against man, to debase the current coin of a country, is it not treason against God, to corrupt and vilify that nobler superstructure, on which he has inscribed his own image and superscription!"

That is the treasonable plot against high heaven, so rife in this traitorous land, of which bishops and clergy (alas, that we should write it!) are the abettors, and in which Mr. Harris would have involved "the Church" herself, even while professing to believe her to be "the pillar of the truth." He knows not the staunch and faithful hearts that will rally at a call to maintain her honor. He dreams not of the spirit and temper which will soon animate her bishops, her clergy, and her laymen, when rising, as many of the noblest have already done, from their crouching posture before popular prejudice, they shall stand erect in the dignity of truth, and present an example of high consistency to their Christian co-laborers in a fallen world—when they shall listen with reverence to the voice of duty, coming to them from far antiquity, in the solemn words of a father of the early Church, St. Cyprian, *writing to the bishops of Numidia:* "Both religion and humanity make it a duty for us to work for the deliverance of the captives. They are sanctuaries of Jesus Christ, who have fallen into the hands of the infidel. It is Jesus Christ himself, whom we ought to consider, in our captive brothers; it is Him whom we should deliver from captivity—Him who has delivered us from death."

This reverend voice will they hear and obey; and scorning the sordid views which have once sullied the pages of an appointed organ of the church—shrinking with horror from the price of blood—they will rejoice that they are called to that glorious work to which of old, Cyrus was appointed. "*He shall build my city, and* he shall let go my captives; not for price, nor reward, saith the Lord of Hosts." Isa. xlv. 13.

New-York, July, 1843. A CHURCHMAN.

WEST CHESTER CONVENTION.

A friend in West Chester, Pa. writing to the editor of the Pennsylvania Freeman, about the anti-slavery convention recently held there, has the following account of the effect produced among some of the church folk:

"You will recollect that among the many spirited resolutions which were adopted, was one reflecting, very justly, upon the indifference and apathy of the Church on this vital question of slavery, in which the clergy were pretty plainly given to understand, that, as a class, they care more about their 'bread and butter,' than the interests of the oppressed and down-trodden children of the race; that so long as they are sure of fat places and clever salaries, and their bodily comforts well provided for, they care little who suffers; and are willing to waste their lives in day-dreams of the glorious fruits of spiritual blessings among the heathen in other lands, whilst they can look on unmoved, and witness the mental darkness and galling servitude that afflicts and crushes the miserable children of our common humanity almost at the threshhold of their own dwellings.

"Now, one would have supposed that a spirit of fairness and candor would have impelled those to whom the sentiments of this resolution were unpalatable, to have come boldly forth and opposed it, where opportunity would have been afforded of reply to their objections, where the fullest discussion might have been elicited, and by that means much truth and light evoked. But no—this plain and honorable course would not suit the purposes of captious objectors. He who is thrice-armed in the steel panoply of truth, confident of victory, fears not the encounter with his adversary; and it is reserved for the victim of gross error and puny prejudice, to skulk in hidden places, and spawn his venom upon the object of his malignant hate, feeling satisfied, that the atmosphere in which he moves will protect him from exposure and contumely. Consequently, you must not be either surprised or alarmed, when I apprize you of the astounding fact, that last evening, (the *first* opportunity which occurred in his sacerdotal office,) the sermon of the Rev. John Nicholson, clergyman of the Methodist Episcopal congregation, was especially appropriated to the denunciation of the proceedings of the abolitionists, and particularly of their scorching reflections upon the Church. His text was selected with that view. Whether he thought it incumbent upon him to array himself as its champion, *par excellence*, I am unable to determine; but certain I am that it was an impolitic stroke in the reverend gentleman to put lance in rest when the enemy was at a distance. As I did not take notes, and have not the best memory in the world, it would be impossible for me to give you a sketch of his remarks; but his chief object appeared to be to defend his own peculiar church from the imputations contained in the resolution before mentioned. He said it was not true that the Methodist church had ever sanctioned slavery, but by precept and practice had reprobated the institution; that it had interdicted men from preaching on account of being slaveholders. Whether this be true or not, you are likely to know. But he did not say, that the sin of holding men in bondage, was ever made a disqualification to communion and membership with the church.

It would have provoked a smile on the marble face of gravity itself, to hear this clerical personage launch forth in a strain of *withering* invective against the abolitionists, denouncing them as *infidels*, and *enemies of our holy religion*, because they had dared to question the immaculacy of the church, and to rebuke it for its culpable apathy on the subject of slavery—one of the crying moral and political curses of the age. And when he drew a false picture representing the abolitionists as insincere, as feasting and rioting, lolling on their splendid ottomans, and treading their Turkey carpets, and passing flaming resolutions in perfect safety, whilst the Methodist preachers at the South were *spending their lives, and wasting their energies, in the damp marshes*, to spread the gospel among the slaves, and deliver them from the thraldom of *mental degradation;* I do not know what feeling predominated in my mind—whether admiration of his ingenuity in gilding a bad cause, or disgust at his glaring duplicity. He forgot to tell us that these *pure* and *disinterested* disciples of the meek and lowly Jesus are *under pay* for their ministerial labors; that instead of teaching the slave his rights as a man, that his servitude is incompatible with his dignity as a human being, they teach him the *duty of obedience to his master;* probably as a solace to his mind, smarting under the wrongs of his abject condition, they tell him that his blessings in the world to come will be enhanced in proportion to his sufferings here; and that the very moment they assume the moral courage to preach the joys of freedom to the slave, that very moment will they be discarded and scouted by his tyrannical taskmaster. This the reverend divine forgot to tell his audience. Did I say *forgot?* I recall that word. That *truth* would not have suited his purpose, and therefore it was withheld. His auditors were left to their imaginations to fill up the picture, and supply the deficiency with their own understanding. O! the cant and special pleading of these Simon Pures of the gospel! How it offends high Heaven!

I fear if the shackles of the slave never fall from his lacerated limbs, until that desideratum is effected by the influence of the clergy, his bondage is destined to be hopeless and interminable. At least, it will not be accomplished until a reformation is effected in the Church—until it loses some of its most prominent characteristics—until it ceases to truckle to the drivelling prejudices of the hour, to a besotted and misdirected public opinion, and acts more in accordance with the blessed spirit of Him, who started it upon its great mission to elevate down-trodden and oppressed humanity.

Yours, respectfully, JUNIUS.

COLORED INFANT SCHOOL.

The board of education of the "Pennsylvania Society, for promoting the abolition of slavery, the relief of free negroes unlawfully held in bondage, and for *improving the condition of the African race*," have it in contemplation, as soon as practicable, to establish an infant school for small colored children, in the southern section of the city of Philadelphia. They believe that there is a large number of such children, too young to be received into the public primary school, say from two to five years old, whose parents would be willing to place them at a school where they would be taken care of through the day, while they are under the necessity of being absent from home, engaged in obtaining support for their families; and where their children would be receiving elementary and moral instruction. The board feel especially desirous to obtain, for a moderate compensation, the services of a philanthropic woman to take the superintendance of such a school—one who would be willing to assume the relation of a maternal guardian of "these little ones," and to do what may be done in forming their characters, and training them for future usefulness and respectability.

Should this communication meet the eye of such a person, or of any one who may know of a suitable individual for the situation, the board will be pleased to be made acquainted with the fact, through the medium of their chairman, Daniel Neall, No. 325 Arch st. Philadelphia.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. LXXV.

A colored woman, by the name of Mary, who lived in my family as a domestic, and afterward hired about a year with Matthew Lawler, mayor of the city, became the mother of an illegitimate child by a white man. She applied to one of the city aldermen, and there made oath as to the paternity of her infant. I purposely omit names, being unwilling to wound the feelings of any family. The sins of the father ought not to be visited upon the children.

It appeared that the father of the child was an acquaintance, or friend, of the magistrate, and in order to prevent exposure, he privately communicated to the guilty man, the charge that had been lodged against him. In the course of a few days, Mary called upon the alderman to inquire what provision had been made for her and her babe. He informed her that an arrangement had been agreed upon, and that he would pay her a weekly stipend, which she would receive by calling at his office. She called accordingly, and was regularly paid for some months, until there was a new appointment in the board of guardians of the poor. The father of the child had managed to get one of his friends appointed to that office, who was willing to aid him in conducting the business secretly, and at the same time to avoid giving the security usual in such cases to indemnify the city against any expense they might sustain, on account of the support of the child.

Soon after the new appointment, when Mary called for her weekly allowance, the alderman informed her that he should pay her no more money; that she must leave her child with him, and he would see it provided for. This she refused to do. He attempted to take it from her by force, but was unable to accomplish his object.

ken. This settled that charge. We next took up the subject of the theft. I requested the officer to show me the warrant; which he refused to do. I appealed to the judges, and they ordered him to exhibit it; when it appeared to have been issued that morning, by the magistrate who was the subject of complaint. A number of colored people had collected about the door, and among the number was Mossy Houston. I called her in, and upon interrogating her, it was discovered that she had lost no spoons, and of course had made no complaint. So that charge was satisfactorily disposed of. I then informed the court that what had been stated respecting the mayor's having given Mary a bad character was as groundless as the other charges made against her. I had seen him that morning. It was true that he was too unwell to leave his house, but it was not true that he had given the woman a bad character. I then took from my pocket a certificate, written with his own hand that morning, stating in substance that she had lived in his family a considerable time, during which she was a faithful servant, and had conducted satisfactorily, and that he knew of nothing against her character, except the circumstance out of which the present difficulty arose. The alderman's plans were completely frustrated. The judges reprimanded him severely, and intimated that they should commit him to prison, till the child should be restored to its mother. At this he gave evidence of great alarm, and said, "If you honors direct it, I will return the child by 8 o'clock to-morrow morning." The case was then adjourned to the afternoon of the next day. A few minutes after leaving the judge's chambers, the alderman stepped up to me, and said that if the woman would call at his office the next morning, she would find her child there, and might have it. I gave him to understand that she would not call at his office; that the child must be returned to the place whence it was taken; and that he must accompany it in his own proper person, or he must again appear before the judges. He manifested great reluctance to do either; and we parted. The next morning, soon after daylight the child was desposited in the arms of its mother at the place whence it was taken, in the presence of the 'squire, who attended and witnessed the transaction, security being given for its support in due form. Being informed of this result, I called upon Judge Shippen, and gave him the information; and there the matter ended.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 13, 1843.

REPEAL EXCITEMENT.

PHILADELPHIA, July 6th, 1843.

My letter of the 24th ult. which you have only now published, gives an account of but the beginning of the repeal excitement on the abolition question. The ferment has continued ever since; and meeting after meeting has been held of the most excited character. When I wrote to you, the question was pending whether the report of the committee censuring O'Connell for his interference should be heard. This question was decided in the negative; the committee was dissolved, and the pro-slavery party, as I call them, was defeated. Mr. Stokes, the chairman of the association, and leader of this party, gave notice of his intention to resign, and appointed a special meeting to hear his reasons. In the meantime, however, he procured a popular Catholic priest to attend this meeting, and lend the weight of his sacerdotal office, and of his talents as a popular declaimer, to the work of undoing all that had been done on the previous question. His efforts were fully successful. Dr. Moriarty, the priest alluded to, by the most unscrupulous misrepresentations of the abolitionists, and by his artful perversions of the truth, succeeded in changing so far the minds of the association, as that they reconsidered their decision not to hear the report of the committee, decided that the report should be heard, and finally appointed a committee to remonstrate against the purpose of the chairman to resign. At a subsequent meeting, Mr. Stokes, it is said, withdrew his resignation.

In the meantime, the executive committee of the Pennsylvania Anti-Slavery Society, who as a body were most unjustly and slanderously assailed by Dr. Moriarty, resolved to take some measures to vindicate themselves before the repeal association, from the imputations cast upon them. Previous to any action, however, two of their number waited upon Dr. Moriarty, and stated their belief that he was laboring under some wrong impressions on some of the subjects of his speech, and intimated a desire to correct his misapprehensions. He abruptly declared that he believed he was not under any misapprehension, and that he did not wish to have any conversation on the subject. He positively declined "answering any inquiries, or hearing any explanations." After a brief interview, in which the doctor was barely civil, and by no means polite, they left him. Our committee then ordered to be drawn up a short and respectful reply to the principal misrepresentations of which we had been the objects, and directed it to be sent to the next meeting of the repeal association. This was done. The association, however, with one voice, refused to let our communication be read. [This communication is subjoined below.] Thus were we publicly assailed and slandered, where we had no opportunity of defending ourselves; and when we attempted, by a respectful letter, to reply, we were pusillanimously refused a hearing. At the same meeting, the work of misrepresentation was renewed, and Mr. Robert Tyler was listened to with unbounded applause, in a speech full of coarse vituperation, and slander of abolitionists. Some idea may be formed, from these facts, of the character and principles of the Philadelphia repeal association.

But I must not make upon your mind the wrong impression, that all the Philadelphia repealers are persons of the character these facts would suppose them to be; or that all the members of the association would sanction the above procedure. There is a respectable, and perhaps a large minority, of a very different spirit; men who love repeal, for repeal's sake; true Irishmen, advocates of liberty for all that are oppressed; men who sympathize with O'Connell, and appreciate the broad principles on which the repeal movement is based.—These men, disgusted at the course of the majority, did not—many of them, at least—attend the last mentioned meeting. Some of them had resigned; and for various reasons the majority were allowed to have everything their own way. When I speak, therefore, of the repeal association of Philadelphia, I mean to be understood as speaking of the majority of that body. With this explanation, having finished all that I have to say in the way of narrative, allow me to add, in a few words, one or two of the conclusions to which I have come, from an observation of this whole matter from the beginning. I mention these conclusions more particularly for the benefit of our repeal friends across the water.

First, then, the repeal association of Philadelphia is an ANTI-ABOLITION, PRO-SLAVERY SOCIETY. If other proof than what is contained in this and my preceding letter, is wanted to sustain this assertion, take the following: 1. This association, contrary to one of its specific rules, which excludes abolition by name from discussion at its meetings, has again and again permitted that subject to be introduced, and both the doctrine and its advocates to be opposed and denounced; and it has permitted the introduction of this subject only when the object was opposition and denunciation. 2. At the first meeting I attended of this association, one of the most fervent and apparently acceptable speakers, was an individual declared by the president to be the "owner of *one hundred slaves*." He was the president's particular "friend," General Brisbane, of Georgia. 3. The president, Mr. Stokes, is married into a slaveholding family, and is believed, on this account, to have an interest, direct or indirect, in slavery. 4. Mr. Stokes, the president, was the leader in the committee which reported those resolutions of implied censure upon Mr. O'Connell, for his abolition speech. 5. When these resolutions were under discussion, and when the president left the chair to advocate them, he selected to occupy his place, a *vice-president of the society, who is a known kidnapper*: yes, KIDNAPPER—one who has proved to be such, to the moral satisfaction of many, and who, perhaps, before the next time you hear from me, will be so convicted before a legal tribunal. I mean John McLaughlin, the livery stable keeper, who was concerned with Watson, the gambler, from Virginia, in the abduction of Mary Loudon, last summer, from the United States Hotel in this city, and who was bound over for the same, at the time. He was proved to have received twenty dollars for the part he took in this matter, but escaped conviction, from the fact that there was not sufficient testimony to prove the woman was a free person, and not a slave. This woman has, however, in the last month, been proved to be legally free, before a Charleston (S. C.) court, and taken out of the hands of the slave trader in that city, to whom Watson had consigned her for sale, and was sent to the North. She is now here in this city, preparing to commence suit against the men who kidnapped her. John McLaughlin, a vice-president of the Philadelphia repeal association, is one of those men.—6. The resolutions censuring Mr. O'Connell's abolition speech, were adopted by the association. 7. Dr. Moriarty, a Roman Catholic priest, was allowed, without being called to order, to occupy a large portion of the time of the association in a tirade of abuse upon abolition and abolitionists; and all that he said was received with applause. 8. Robert Tyler, on another occasion, made a speech of a similar character. He avowed himself to be a "slaveholder, and the son of a slaveholder;" and brought charges against the abolitionists, the absurdity of which were only equalled by their utter regardlessness of truth. In all he said, he was sustained by the loudest applause; his speech has since been printed at length, and with approbation, in a paper regarded as an organ of the repeal association.

On these facts I rest my assertion, that the "*Repeal Association of Philadelphia is an anti-abolition, pro-slavery society.*" My next conclusion is, that a large proportion of our native American repealers are selfish, designing men, who are actuated not so much by a desire for Irish liberty, as for their own aggrandizement. They have no genuine love of liberty in their hearts. They are using the repeal movement for their own ambitious and selfish purposes. The Irish are an unsuspecting, confiding people; and of this trait in their character these crafty, American, spurious repealers, take advantage. By their hypocritical professions of regard for O'Connell, they gain the ear of the honest, unsuspecting Irishman, and with their feigned admiration and praise of his fatherland, they find access to his heart. Worming themselves thus into the confidence of these confiding people, they prepare to use the popularity which they thus acquire, for their own selfish purposes. The very men whom they now flatter, they would betray, if it should ever suit their interests to do so. If this be not now manifest, mark if the issue do not prove it. How much love of liberty and love of Ireland was there, think you, in the repeal association of Charleston, that could be dissolved by a single anti-slavery breath of Daniel O'Connell? and how much sincere love of liberty in all the associations that have been thrown into spasms by a few words of honest, independent, *just* indignation uttered against "the vilest system of slavery the sun ever shone upon"? None. And if the minorities in these associations, who unite with the liberator, in his detestation of slavery, have any regard for their cause or their reputation, they will refuse to co-operate with such a set of hypocrites. Mc.

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From the Public Ledger.

STATEMENT OF THE PHILADELPHIA ABOLITIONISTS.

The following document was drawn up in answer to certain charges made against the abolitionists of Philadelphia and elsewhere, by Dr. Moriarty, at a meeting of the repeal association of Philadelphia, held on the evening of the 28th ult. and was sent to said association with the request that it should be read; which request was refused. Previous to the writing of this document, two of the persons whose names are signed to it, waited in person upon Dr. Moriarty, and stated to him their belief that he had been misinformed on some of the subjects on which he had spoken, and intimated a wish to correct the misapprehensions under which he evidently labored. He interrupted them by saying that he was satisfied he was not misinformed, and that he wished to enter into no conversation upon the subject. When asked if he declined both to answer inquiries on the subject, and to hear any explanations, he replied that he did.—Being thus refused, both by Dr. Moriarty and the repeal association, any opportunity of replying to the misrepresentations made by the one, and permitted by the other, it is deemed proper to publish to the community the whole facts in the case.

To the Repeal Association of Philadelphia:

ANTI-SLAVERY ROOMS,
PHILADELPHIA, July 3, 1843.

GENTLEMEN—The undersigned, members of the executive committee of the Pennsylvania Anti-Slavery Society, being informed that it has been considered to be in order in your society to bring charges publicly against us, affecting our character for fair dealing, as well as in various other respects, we ask that this reply may be made as public as the charges. Without pretending to exactness as to words, we will state the substance of what we understand to have been the accusations brought against us.

The first is, that in sending an address to the Irish national repeal association, we were influenced by a wish to injure the cause of the repeal of the political union between Great Britain and Ireland. In answer to this charge, we do, each and all of us, most explicitly declare, that we have never done anything whatsoever with a view to injure or obstruct the cause of repeal; and we do further declare, that we feel no desire whatever to prevent the success of the Irish people in their endeavors to effect a peaceable repeal of the aforesaid political union.

The second charge is, that we have sought to introduce the question of the abolition of slavery into the repeal associations, with a view to create dissension in them. In answer to this, we do deny that we have ever attempted, directly or indirectly, to introduce the abolition question into any repeal association, for any purpose whatsoever. That question was first introduced into the repeal association of Ireland by our opponents, as it has since been introduced by them into those of this country; and we have appealed to those of each country only in self-defense, and to correct misrepresentations.

The third charge is, that we delayed, for some time, publication of the late speech of Daniel O'Connell, in reference to slavery, with a view to bring it out at a moment that would be disadvantageous for the cause of repeal. This charge, like the others, is totally destitute of any foundation in truth. That speech was published in the "Boston Liberator," and in the "Concord Herald of Freedom," two prominent anti-slavery papers, in the first numbers of those papers that were set up after the arrival of the speech in this country; and the publication of the whole proceedings was ordered by this committee, at its first meeting after they were received, and was effected with all convenient despatch.

The fourth charge is, as we understand, that we, or those with whom we act, were the authors of the destruction of the convent at Charlestown, Massachusetts. In answer, we deny that we have ever felt any other feelings than those of abhorrence for that act, and of desire that the sufferers by it should be promptly compensated; and we know of no member of the American Anti-Slavery Society possessed of different feelings; nor have we the least belief that any member of that society, or its branches, participated in that outrage.

The fifth charge is, that the abolitionists do not attend to improving the condition of the people of color in this city and county. This charge is as groundless as the others. The abolitionists have for a long time contributed in time, in money, and in zeal, to this object, far more than any other class of our population. They have striven to obtain for the people of color the benefits of public education; they have maintained, for a long time, by contributions, private schools for their advantage; and they have constantly opposed the denial of equal legal rights to these people, insomuch that the most common charge made against them, has probably been that of doing too much, rather than too little, in this way. The moral, intellectual, and physical condition of the people of color here, has been greatly improved, and it is now far superior to what it is usually represented by the opponents of our principles.

The sixth and last charge made, in speaking of this committee and its associates, is that the abolitionists treat those in their employment, especially poor Irish girls, with gross injustice, oppression, and severity. This accusation, as to ourselves, we explicitly deny, and we believe it to be wholly untrue in reference to the abolitionists in general.

In conclusion, we would remark, that various articles favorable to Irish repeal, and to compensation for the burning of the Charlestown convent, have appeared at different periods in the anti-slavery papers, connected with the association to which we belong; but none of an opposite character have ever appeared in any of those publications.

We hope that these explanations will have the effect of disabusing your minds of any wrong impressions that may have been made upon them by the charges referred to.

Respectfully,

DANIEL NEALL,
EDWARD M. DAVIS,
HAWORTH WETHERALD,
ROBERT PURVIS,
J. M. McKIM,
SARAH PUGH,
LUCRETIA MOTT,
THOMAS EARLE.

In addition to the above, it may be stated, that at a meeting of the Philadelphia repeal association, held on the evening of the 21st ult. Mr. Stokes, the President, declared, that in case any abolitionists should join their association, he should not be allowed to introduce into their discussions the anti-slavery question; yet he himself did, on a subsequent occasion, introduce this question, and expressed views adverse to abolition. On another occasion, Dr. Moriarty was allowed to speak several times, and at length, in denunciation of the abolitionists; and at the last meeting a portion of the association was occupied by Robert Tyler, in an anti-abolition harangue.

This last mentioned gentleman attributed O'Connell's speech to "the silly abolitionists now holding a convention in London;" he implied that the abolitionists of this country were governed by those in England, and that the latter were notorious enemies of liberal principles. He also repeated the stale charge of amalgamation.

Whether the term "silly," used by Mr. Tyler, applies better to the abolitionists than to himself, may be seen from the following facts:

The recent world's convention did not assemble till one month after the speech in question was delivered, and the address which occasioned that speech was sent out from Philadelphia nearly one year ago. Neither the Pennsylvania Anti-Slavery Society, nor the American Anti-Slavery Society, had any representatives in that convention. The only "world's convention" which sat before the delivery of O'Connell's speech was one of which Daniel O'Connell himself, and other repealers, were active members.

As to the English abolitionists being enemies to liberal principles, it may be proper to state that the leading anti-slavery men of England are among the most zealous friends of reform in that country. Joseph Sturge is a distinguished advocate of the repeal of the corn laws, and of universal suffrage; George Thompson is now in India, laboring for the amelioration of the condition of the people there, and for some time before leaving England devoted himself wholly to the anti-corn law reform. Dr. Bowring, a member of Parliament, well known as the intimate friend of Jeremy Bentham, and a thorough radical reformer, was a member of both the London anti-slavery conventions. Mr. Ashurst, of London, another radical reformer, and the most effective laborer for the reduction of the post office rates, was also a member. So likewise was Mr. Boultbee, of Birmingham, a radical reformer and a particular friend of Daniel O'Connell. These are among the leading abolitionists of England, and they are *not* enemies to liberal principles. The main if not the only opponents of abolition in England, are to be found in the tory party.

As to the stale and *silly* charge of amalgamation, all we have to say is, that it lies properly at the door of Mr. Tyler and other slaveholders of the South. Slavery is the unblushing mother of the most boundless and shameless amalgamation. Our mulattoes almost all come from Mr. Tyler's side of Mason and Dixon's line.

MARY LOUDEN.

Mary Louden, the woman who was spirited away from the United States Hotel, in Philadelphia, one night last spring or summer, has been liberated, and has returned to her old home. Her story confirms all that was attempted to be proved in the prosecution that followed the abduction, and leaves no doubt not only that Watson, the man who claimed her, was a lawless kidnapper, but that John McLaughlin, the livery stable keeper, and his coachman, and Crawford, the constable, were voluntary accomplices in the outrage.

Mary says that Watson had not the slightest claim upon her as a slave; all that he ever had to do with her was as a friend of her former master (now deceased,) about six years ago, to give her a pass to come to the North. That since then she had seen him every year in Philadelphia, when he came on to the races, and that he had never intimated any kind of claim upon her, until the night he decoyed her to the hotel; then he professed to be her owner, and by the aid of McLaughlin and Crawford, forced her into a carriage and drove her away. This was the first time she had ever heard him intimate that she was his slave. She says Watson was driven to this course by his desperate losses at the races. His expectation was, that if he could carry her to Virginia, the abolitionists would redeem her at any price. This view of the case is confirmed by the fact that we received soon after the affair, a letter from Watson himself, then in Petersburg, Va. offering to take $450 for her, and saying that if she were not soon redeemed, she should be sold. He kept her in the jail there for four or five months, in hopes of selling her. In the meantime, she told everybody she saw that she was a free woman, and satisfied them so well of the truth of her story, that no one would buy her. Defeated in his object, Watson sent her to Charleston, S. C. with orders to a slave-trader to whom he consigned her, to sell her for $250. But here again she told her story and prevented any one from buying her. At length, some humane persons interested themselves so much as to institute an examination into the affair. Foremost among these was a Mr. Peters, a lawyer of Charleston. He had her brought before the proper tribunal, and there, from her own story, and from the testimony of papers in her possession, and the statement of a person who had read in the Philadelphia Ledger a history of the prosecution of the case last summer, it was proven to the satisfaction of the court that she was legally free, and she was at once taken from the custody of her keeper and set at liberty. The colored people raised $10 to pay her passage to the North, and here she is to tell her own story. And a sad story it is; one of wretchedness to the unfortunate victim of this wrong, and of shame, and disgrace, and everlasting infamy to the authors of the wrong; to the individual perpetrators first, and then to the country which by its laws and usages can tolerate such outrages.

Whether the Philadelphia accomplices of Watson will be punished remains to be seen. It is said that a suit is about to be commenced against them, and the probability is that in one way or other they will be made dearly to repent of the part they have taken in this matter.

It ought to be stated that it is now more than a year since this woman was captured. What she has endured during this time, in jail and out of jail; in the hands of the kidnapper, and in the hands of the slave trader, can better be conceived than described. She has been robbed of her liberty and all her earnings, and she returns to Philadelphia to find that her unhappy husband had died, during her absence, in the almshouse. Mc.

THE BRITISH PERIODICALS.

In another column will be seen the prospectus of the Christian Lady's Magazine, edited by Charlotte Elizabeth, which Mr. Mason has added to the list of his valuable reprints. This writer is so extensively popular among the orthodox sects, that she has no need of introduction.

Blackwood for June keeps up the high reputation of that periodical for spirit and variety. The London Quarterly for May, gives a broadside upon Puseyism, against which both liberal and tory periodicals combine in a war of extermination. The article on libraries and catalogues abounds in curious details. But the most interesting article in the number is on the writings of Theodore Hook; a sad picture of the false position of one who tries to combine literary effort with success in the world of wealth and fashion.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

1	William P. Powell, New-York,	$1
2	H. M. Henry, "	1
3	J. S. Gibbons, "	1
4	A. H. Gibbons, "	1
5	John Hopper, "	1
6	John C. Merritt, L. I.	1
9	Isaac T. Hopper, New-York,	1

☞ Isaac T. Hopper is now on a lecturing and collecting tour through parts of Massachusetts and Connecticut. He is probably now at Nantucket, and will visit New Bedford, and places between that and New-York, on his way back. He has the One Dollar list in his hand, to which let all friends of the slave give good heed.

We would call attention to the communication headed "Colored Infant School." The object is a laudable one, and we hope it will succeed. No teacher should apply, unless she has a patient, equable temper, and is entirely free from prejudice against color.

☞ Acknowledgments deferred on account of the absence of the Treasurer.

Anti-Slavery Items.

REPEAL MEETING.—At a meeting of Irish citizens, and other friends of repeal, holden at Concordia church, in the village of Little Falls, New-York, July 1st, 1843, the following resolutions were unanimously adopted, with the exception of the last:

Resolved, That the Irish nation, in their efforts to throw off the galling yoke of British tyranny and oppression, have, as they are entitled to have, our warmest sympathies; and, as Americans, whose forefathers struggled with the same British lion, we sincerely hope they, without the shedding of blood, will be equally victorious.

Resolved, That we venerate the names of Pitt, (Earl of Chatham,) Burke and their contemporaries, who in the very heart of England sustained the cause of American liberty, at "the time that tried men's souls," against the mighty power of the British throne, and were found to the last the steady and constant advocates of American independence.

Resolved, That Daniel O'Connell is a giant in intellect, an enlightened statesman, a pure and incorruptible patriot, and an ardent and sincere lover of the freedom of mankind; and we sincerely hope, that, like our venerated Washington, he may triumph in his efforts, and secure to the warm-hearted sons of the Emerald Isle the freedom they so ardently desire and so richly deserve.

Resolved, That as Irishmen, citizens of the United States, our first and most sacred duty will ever be to defend the constitution and laws of our native or adopted country; but, in obedience to these, we will ever extend all the aid and succor in our power, to our brethren in our fatherland, to sustain them in achieving for themselves and children that liberty which we now enjoy.

Resolved, That while we sincerely sympathize with the oppressed and down-trodden inhabitants of Ireland, and every nation where British tyranny bears sway,—as citizens of a free State, we would not forget the bondman of our own land, the slave, who is bound to his American master by a tie that nothing but death can sever, without the consent of that master, and whose tyranny is a thousand times worse than Ireland's oppression; the wife can be sold from the husband, the children from their parents, and the backs of them all, old and young, bared to the lash of a ruthless, unfeeling driver or master; and we hereby denounce such oppression, and claim that the oppressed shall go free.

This last resolution produced considerable excitement, and was warmly opposed as being entirely foreign to the purpose of the meeting. The Herkimer Journal says: "It was twice put, and if carried at all, of which there is some doubt, was carried by a very small majority of voices, and they not Irish. The committee appointed to revise the proceedings for the press, have consulted many of the best informed Irishmen, who have unanimously declared that they entirely disapproved of the resolution, and advised that it should not appear at all among the proceedings of the meeting. The committee have not felt at liberty to suppress the resolution; but they regard it as their imperative duty, individually, and in behalf of all Irishmen, solemnly to protest against it, as introducing a topic wholly foreign to the purposes of the meeting, and one that cannot be otherwise than mischievous and injurious to the cause of repeal, which all true Irishmen have so much at heart."—*Committee of Revision.*

A NEW SCHEME.—The Oregon committee have lately issued an address to the people of the United States—one part designed for the South, another, for the East, a third, for the West. We have seen only the first, and that is about as detestable a specimen of servility, as it has ever fallen to our lot to notice. We have not time now to notice it; but, please heaven, as soon as we return, we will show it up in all its sickening deformity. The meanest slave that crouches under an overseer's lash, has more manhood in him than the authors of that address, all put together.

But, what we want to call attention to now, is this. We have little doubt that at the next congress, a new compromise will be attempted:—*The southern delegation which has hitherto generally opposed any measure looking to the possession of Oregon, will withdraw opposition, if the supporters of the Oregon project will aid them in the annexation of Texas!* True, we have an undoubted right to Oregon, and none to Texas—but, there is the best reason in the world, for the assumption of jurisdiction over the former, and none, for the annexation of the latter—but, *mark it!* The slaveholders see their advantage; they will not consent to any measure tending to the multiplication of free States, unless they can secure an extension of slave territory.

Give us Texas, and you shall have Oregon!—THIS WILL BE THE SCHEME. Will not the press call attention to this villanous project? More of this hereafter.—*Philanthropist.*

A CUTTING REBUKE.—At the late meeting of the Presbyterian assembly, old school, a series of resolutions were offered, in reference to a more strict observance of the Sabbath. Rev. John Knox, of Beaver Presbytery, said, "I am willing to assert the truth at all times; but I have my doubts whether all men, at all times, are in duty bound, sacredly to keep the Sabbath. *I doubt whether it is the duty of those who are converted* INTO PROPERTY, *and are thus prevented from doing it.* And I suppose THERE ARE MEN HELD IN THIS SITUATION BY MEMBERS OF THIS ASSEMBLY."

Mr. KNOX sat down under cries of "order, order."

THE GENERAL ASSEMBLIES.—While there were but 7 delegates in the new school general assembly, from slaveholding bodies, nearly one-half of the old school assembly was from slave States. But the *action* of the two bodies on slavery, as we have seen, differs in nothing essential.

In the new school, we notice that every *doctor of divinity* voted for the *do-nothing* resolutions. Dr. Edward Beecher, and Dr. Duffield, after delivering the most eloquent speeches in favor of acting against slavery, voted that it was not for the edification of the church to do anything.

It is said that anti-slavery men carried this resolution. They may be anti-slavery so far as *talk* goes, but no further. Under the auspices of just such anti-slavery sentiment, slavery has gained all its victories in this country.

They must be hard run for subjects of rejoicing, who appear to think it a great gain that the question of slavery is really allowed to be discussed in an ecclesiastical assembly! Wonderful! The people in their primary assemblies have got the start of those enlightened bodies: they *discuss* abolitionism when they please. Suppose we should have some of our religious editors congratulating their readers, that at last their general conference had graciously condescended to allow its members to discuss the propriety of turning adultery, or fornication, or horse-thieving out the church?

VERILY, THIS IS PROGRESS!—*Philanthropist.*

GENERAL INTELLIGENCE.

General Items.

Mexico and Texas under the mediation of Great Britain, are, it may reasonably be hoped, about to enter into amicable relations, that will be permanent and of essential advantage, not to parties alone, but to the general cause of commerce and civilization.

Apprehension is expressed in some of the Texas papers, and will, we presume, be even more strongly uttered in the New Orleans press, that Great Britain, as the price of her successful mediation, will insist upon the extinction of slavery in Texas.

Such we confess to be our hope; and we scarcely know of an event more important to the ultimate and total overthrow of the slave trade, than that Texas should cease to be a receptacle or market for slaves.

It is surmised, we perceive, by the Houston Telegraph, that Santa Anna, is not in earnest in the matter of recognizing the independence of Texas, but we apprehend the British minister would never have interfered to the extent he seems to have done, without some official warrant from Santa Anna.

Whatever tends to make Texas a really independent and free republic—self-sustained and capable of maintaining relations of equality with other nations—and, withal, freed from the blight of slavery, tends in almost equal degree, to advance the interests and to fortify the Union of these States—by rendering both more improbable and more unprofitable any future annexation of Texas. *New-York American.*

Loss of Steamship Columbia.—The steam packet ship Columbia, Captain Shannon, which vessel left our harbor on the first instant, was wrecked on Sunday afternoon the second instant, during a fog, while going at the rate of ten knots, upon Black Ledge, near Seal Island Light House. We are much gratified, however, at being able to state that all her passengers and crew, 180, among whom was Abbott Lawrence of this city, with his lady and daughter, got safely on the island, with all their trunks, baggage, &c. where they were waiting for a steamer from Halifax to take them off. Seal Island is a craggy rock, in some parts covered with soil, situated about 25 miles to the westward of Cape Sable, the southernmost point of Nova Scotia. It is about 20 miles from the nearest land on the continent—a peninsula, forming the western boundary of Barrington bay.

The following letter was yesterday received from lieut. Parsons, the admiralty agent, on board the Columbia, giving some interesting details of the disaster:

SEAL ISLAND, July 4th, 2 P. M.

Dear Sir:—The Columbia left Boston at 2 P. M., the 1st instant, with the American mail for Halifax and England, with ninety passengers, and a crew of eighty in number, making in all from 170 upwards. Water smooth, but weather very foggy. On Sunday, 2d instant, at 1-4 past 1 P. M., while steaming at the rate of ten knots per hour grounded, and heeled to port with her bow high up, leaving her stern in deep water, having quarter less five fathoms depth aft. Observed splinters from the false keel and fore foot along-side. Fired alarm guns, which were answered by muskets, and the sound of fog-horns. At 4 P. M., a boat with the keeper of Seal Island light came alongside. He informed us that we lay on Black Ledge reef, and were within a mile and a quarter of the island. The fog was dense, the wind moderate from SSE. As the tide fell, pointed rocks o fa sugar loaf shape, uncovered to the depth of *ten feet*, and were about ten feet distant from the bows. The vessel lay on an inclined plane of smooth rocks abreast of her paddles, while her stern lay in deep water; and as she strained heavily it was deemed necessary to land the lady passengers, about twenty in number, who, throughout the whole catastrophe, had displayed the utmost fortitude and self-possession.

Nor did these characteristics desert them when placed under the protection of an entire stranger. The keeper of Seal Island light is worthy of all praise for his kindness to the ladies, and indeed to us all.

On the night tide, having lightened the ship by discharging coal, anchors, chains, &c., tried the only engine that would work, and hove on our stern anchor; but although she rolled in her bed, she did not start an inch. At 5 A. M., judging from her distressed situation, and the falling tides, that our chance of saving her was small, landed the mail on Seal Island and got it secured by the kindness of Mr. Hitchens, the light-house keeper. Notwithstanding the kind attention of our friends ashore, we found the ladies but poorly accommodated, and sadly in want of water. Still they were cheerful and resigned.

I have to observe that this beautiful sea boat ran ashore under the charge of her well tried pilot Captain Stairs; and that the cool, seamanlike conduct of Captain Shannon, his officers and crew, not only excited my admiration, but that of all the passengers. They labored long and unceasingly to save the vessel, but in vain. This excellent steamer, in my opinion, will only float in pieces from her present position.

We were enabled yesterday to send the intelligence to Halifax, and expect the steamer Margaret here to-morrow night. G. S. PARSONS, R. N.

To GEORGE GORDON, esq. Postmaster, Boston.

Fire in the Woods.—On Sunday, the 2d of July, a fire broke out in the woods, in Sandwich, Mass. It originated from a stroke of lightning, and burned with great violence until the Wednesday following, when it was subdued by a copious shower of rain. The loss of property was immense. Beside acres of growing wood, there were very large quantities of cord wood burnt.

Kidnapping.—We understand that a man named Abel Jeanes, of this county, has been arrested in Maryland, under charge of kidnapping two colored boys from Delaware, and that he is now imprisoned at Elkton.—*Delaware Journal.*

Terrible Fire!—On the afternoon of the 2d, a fire broke out at Fall River, Massachusetts, supposed to be accidentally kindled by some boys who were flashing powder near several carpenter's shops. The wind was blowing a gale, and the ponds having been drawn off, there was great difficulty in procuring water. A large portion of the village was entirely destroyed. The loss is estimated from 3 to 400,000 dollars. A circular, calling upon the public for food and clothing, states that "nearly 200 buildings (not including many small ones,) are consumed; among which are three newly built houses of public worship, and all our public offices.—Our post office and custom house are gone, and we have not a printing office, nor hotel, nor bank building, nor book store, nor market, nor bakery left. Nearly all our grocery and provision stores, including one wholesale establishment, with most of their contents; and all our dry goods, druggist, tailor, milliner, tin ware, and paint shops, with one cotton factory, running 3000 spindles are gone. Nearly two hundred families are turned houseless, and many of them pennyless, into the street. Besides, this fire raged with such fury, and spread with such velocity, that many of the sufferers gladly escaped with their lives, without a pillow for their heads, or a change of raiment for their backs."

Ireland.—The correspondent of the Journal of Commerce says:

"Ireland occupies near the whole of British thought and anxiety. Thirty-six thousand troops have been stationed in that unhappy island, and every day is adding to their numbers. The navy is augmented, and there are ships of war enough upon that coast to blockade an enemy. Mr. O'Connell proceeds in his agitation, collecting vast multitudes, numbering them by hundreds of thousands, and addressing to them harangues of the most powerfully subtle and eloquently exciting character. The Roman Catholic priesthood, with their bishops, have come out still more energetically than before, in favor of a repeal of the Union, and several Presbyterian clergymen have swelled the muster roll of the association. The formidable preparations made by the government to meet any revolt, have only tended to augment the agitation, and extend its influence; for, had it not been for the frantic ferocity of the administration, in dismissing all magistrates who take part in the discussion of the repeal question, and threatening the vengeance of the crown on all parties connected with it, together with their ridiculously parade of military force, O'Connell never could have boasted of such extraordinary support, both personally and pecuniarily. The last week's repeal rent amounted to upwards of a thousand pounds, and during that space of time, the liberator has addressed nearly 1,000,000 of people! There is scarcely an hour that the military are not under arms; and even during the attendance of divine service, on the part of the soldiery, they enter the house of God with fixed bayonets, and thirty rounds of ball cartridge, piquets being established in the distance, and sentries at the church door. Either the government must have some conclusive testimony in favor of a rebellion, or their proceedings will be become the wonder and laughing-stock of all nations; as it is, we are all mystified with what has been already done, and what the administration may intend to do; but if any reliance is to be placed on the Times of this morning, it may fairly be inferred that the government will become coercive, and endeavor, by the sword, to crush the endeavor to repeal the legislative union between the two countries."

NOTICES.

TENTH MASSACHUSETTS A. S. FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the next Christmas and New-Year's season; and they ask the help of all who value human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not a sectarian scheme—it is not a political party, which they have in view; but a great national undertaking for humanity. Not forcibly, but peacefully; not in the spirit of hatred, but, as it has been begun, in the spirit of love, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope, by this effort, to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons as have given their lives to the glad yet severe service of arousing an unwilling nation to a sense of its moral responsibilities.

M. W. Chapman,	*Lavinia Hilton,*
Ann T. G. Phillips,	*Hannah Tufts,*
Mary G. Chapman,	*Catherine Sargent,*
Susan Cabot,	*M. d. W. Johnson,*
Eliza Lee Follen,	*Caroline Weston,*
Olivia Bowditch,	*Anna R. Philbrick,*
Sarah S. Russell,	*Mary Young,*
Sarah B. Shaw,	*Harriet Jackson,*
Helen E. Garrison,	*Mary F. Rogers,*
Louisa Loring,	*Louisa M. Sewell,*
Anne Warren Weston,	*Caroline F. Williams,*
Thankful Southwick,	*Abby Southwick,*
Henrietta Sargent,	*Mary Willey,*
Maria White,	*Marian Fuller.*

FAIR AT SYRACUSE, AUGUST 1, 1843.

The proceeds to be appropriated in behalf of the slave, by the Central New-York Anti-Slavery Society.

Friends of the slave, especially those residing in Central New-York, are requested to use all diligence in the preparation of articles for this Fair. Such articles of farm produce as will find a market in Syracuse, at the time specified, should be liberally furnished. All handicraftsmen and handicraftswomen are called upon to send of their respective goods. Boot and shoemakers, send boots and shoes, with sound *understandings*; hatters, send hats and caps; cabinetmakers, send tables and chairs; hardware merchants, send knives, teakettles, spades, kitchen utensils, and ploughs; dry goods merchants, send muslin, cloth, shawls, and kerchiefs; milliners, send bonnets and caps; druggists, send tooth-powder, shaving soap, perfumery, &c. but no pills; brush and basket makers, send articles of your craft. All these things should be well assorted as to size, and of fair quality; for the people of Syracuse and roundabout are people of all sizes and fancies, and of good judgment in the preference of sound and well made articles.—Then, farmers, on the 1st of August, come to Syracuse, and buy the contributions of the merchant and mechanic, and they will buy yours; so, of all the other trades or makers, each come and purchase what the others have given. We shall in this way have an excellent Fair, and give much mutual accommodation, while benefiting the slave. The whole plan is simple, and will be successful, if we choose to make it so.

ELIZABETH RUSSELL, Syracuse,
PAULINA S. WRIGHT, Utica,
ABIGAIL MOTT, Albany,
MARY SPRINGSTEAD, Cazenovia,
SARAH VAN EPS, Vernon,
} *Com.*

PROSPECTUS
OF THE REPUBLICATION OF THE
Christian Lady's Magazine,
EDITED BY
CHARLOTTE ELIZABETH.
To be published monthly, at 12 1-2 *cents per number*

Many periodical miscellanies exclusively appropriated for the ladies, composed of light materials, are diffused throughout our country; but a dignified religious magazine, adapted to the female members of the Christian communities, still is requisite. A highly valued work, edited by Charlotte Elizabeth, is published in London; the various topics of which are sterling in value, and permanent in their application; and these are discussed with an animation that renders them highly attractive and beneficial. Whence, the "*Christian Lady's Magazine*" is pecul

Poetry.

For the National Anti-Slavery Standard.

IS AMERICA FREE? FOURTH OF JULY ORATORS SAY IT IS.

We say this vast and beauteous land
Is free to all who reach its coast;
Here no oppressor's stern command
Can crush his fellow to the dust.

But *is* it so? Go ask the *Slave*,
Whose cruel toil, from day to day,
Soon brings his body to the grave,
The victim of a sure decay.

Ask *him* if he has ever known
This nation's boasted liberty,
Since from his parents' cottage torn,
And forced across the boisterous sea?

He will not say this land is free;
For he has felt the cruel whip,
And the cursed brand of slavery
Has in his bosom rankled deep.

Can the kind Father of our race
Behold their sufferings, and remain
Deaf to the bondmen's prayers, for grace
To free them from the galling chain?

Almighty Justice will the cry
Of the defenseless captives hear;
He will not their requests deny,
He will not leave them to despair.

Their cruel fetters He will break,
And bring the proud oppressor low;
Will cause Columbia to awake,
And free the land from this dread foe.

For while America remains
Cursed with the sin of slavery;
While she this trade in blood sustains,
She is not, and can ne'er be free!

While thousands of our fellow-men,
Lift up their voices and proclaim,
That proud Columbia bears this stain,
Her Liberty is but a name.

Let then our prayers ascend to God,
That He would cleanse us from this sin;
Then will the injured captive's blood
Have not appealed to heaven in vain.

F. B.

THE MEN OF OLD.

BY R. M. MILNES.

I know not that the men of old
Were better than men now;
Of hearts more kind, of hand more bold,
Of more ingenuous brow;
I heed not those who pine for force
A ghost of Time to raise,
As if they thus could check the course
Of these appointed days.

Still it is true, and over true,
That I delight to close
This book of life self-wise and new,
And let my thoughts repose
On all that humble happiness,
The world has since foregone;
The daylight of contentedness
That on those faces shone!

With rights, though not too closely scanned,
Enjoyed as far as known;
With will by no reverse unmanned;
With pulse of even tone;
That from to-day and from to-night,
Expected nothing more,
Than yesterday and yesternight
Had proffered them before.

To them was life a simple art
Of duties to be done;
A game where each man took his part,
A race where all must run;
A battle, whose great scheme and scope
They little cared to know;
Content, as men-at-arms, to cope
Each with his fronting foe.

Man now his virtue's diadem
Puts on, and proudly wears;
Great thoughts, great feelings, came to them,
Like instincts, unawares!
Blending their souls' sublimest needs
With tasks of every day,
They went about their gravest deeds
As noble boys at play.

And what if Nature's fearful wound
They did not probe and bare,
For that their spirits never swooned
To watch the misery there;
For that their love but flowed more fast,
Their charities more free,
Not conscious what mere drops they cast
Into the evil sea.

A man's best things are nearest him,
Lie close about his feet;
It is the distant and the dim
That we are sick to greet:
For flowers that grow our hands beneath,
We struggle and aspire;
Our hearts must die, except they breathe
The air of fresh desire.

But, brothers, who up Reason's hill
Advance with hopeful cheer,
Oh! loiter not; those heights are chill,
As chill as they are clear:
And still restrain your haughty gaze,
The loftier that you go,
Remembering distance leaves a haze
On all that lies below.

THE USE OF FLOWERS.

BY MARY HOWITT.

God might have made the earth briag forth
Enough for great and small,
The oak-tree and the cedar-tree,
Without a flower at all.

He might have made enough, enough
For every want of ours,
For luxury, medicine, and toil,
And yet have made no flowers.

The ore within the mountain mine
Requireth none to grow,
Nor does it need the lotus-flowers
To make the rivers flow.

The clouds might give abundant rain,
The nightly dews might fall,
And the herb, that keepeth life in man,
Might yet have drunk them all.

Then wherefore, wherefore were they made,
All dyed with rainbow light;
All fashioned with supremest grace,
Up-springing day and night?

Springing in valleys green and low,
And on the mountains high,
And in the silent wilderness,
Where no one passes by?

Our outward life requires them not,
Then wherefore had they birth?
To minister delight to man!
To beautify the earth!

To comfort man—to whisper hope
Whene'er his face is dim:
For who so careth for the flowers,
Will care much more for him!

Miscellany.

THE TWINS.

TRANSLATED FROM THE SWEDISH OF FREDERIKA BREMER.

Two charming rose-buds (the last in my garden) have frozen this October night. I have been delighting myself with the thought of pleasing my aged mother, who is still very fond of flowers, with two beautiful roses; she calls them, at this time of year, her ornaments. *Now* my promising buds hang upon their stalks without life or color; they are gone—and with them my little birthday pleasure.

I looked at them a long time, and felt tears coming into my eyes as I did so. They were tears of recollection—consecrated to the memory of two rose-buds of a nobler kind, who, full of hope as these beautiful flowers, had faded away like them, early nipped by the night-frost of life.

Edward and Ellna, my youthful friends—how often do your sweet images come before me in solitary hours! Like mild spring zephyrs, do the recollections of those times breathe upon me, when I was so often with you—heard you, saw you, and in you the most beautiful things which God had ever placed upon the earth.

Now when I find some beautiful fruit, fallen from the tree before it is ripe, a flower whose germ has been bitten by a worm, anything beautiful and good, that passes away too soon—I think of Edward and Ellna.

See there the beautiful country residence, enclosed by extensive parks, where they lived with their mother. They were the last of many to whom she had given birth, and the only ones who still remained to her.

"They were her darlings—her all."

She had given up the hope of being again a happy mother, when, for her already somewhat advanced age, Edward and Ellna prepared as blessed an enjoyment as the rose-colored fancy of her earlier years had ever even dreamed of.

Born at the same time, everything seemed formed by nature in harmony between Edward and Ellna. Their features, their manner, their voices, had a perfect resemblance to each other, only that everything in Edward, especially in late years, was more strongly expressed, which appeared in Ellna in soft, moving feminine attractiveness.

They were so beautiful, that no one could look upon them unmoved. The eye, wearied by the many unpleasant and discordant objects perpetually encountered in life, could rest with delight on these lovely beings, who stood there in the unsullied splendor of childlike innocence, as promises of a fairer and better creation.

Their smile was peculiarly enchanting; in it their souls were reflected; those depths of innocence and joy. Two dew-drops, sent down by heaven to refresh the earth, give back their image in their transparent purity.

"Happy childhood!" I have heard thousands exclaim, who had already drunk more deeply from the cup of life, to whose edge only children have brought their lips to kiss away the sparkling foam. "Happy childhood!" it is granted to you to drink, in the midst of sports, the pure nectar of joy, while we seek in vain for a refreshing drop from the troubled stream which is offered to us, in the midst of labor and care.

And it has seemed to me sometimes that childhood was not justly esteemed so happy. How many tears are shed by children! Tears of impatience, of anger, tears forced out by shame and reproaches, tears of envy, of vexation, and of despair; in a word, of all the passions which poison for older hearts the draught of life.

It is true, there is no need that these tears should be shed, if a wise and merciful hand would always remove the thorns from the road in which the little pilgrims of life are walking. But often—alas! too often—instead of taking them away, others only scatter them in the path. Constraint and unmerited reproaches are placed, like poisonous nettles, around the poor, little creatures. How often have I seen it—how often have I cried out: "You poor children—you poor, little children! why were you brought into a life, whose few spring flowers even you are not permitted to gather?"

Freedom—freedom, the west wind of joy, whose pure breath alone can expand every flower of life—give freedom to those innocent little ones, who, born to immortality, must wander through a stormy country! Let the air of liberty, not the simoom of restraint, accompany their first steps, and the world will not then see so many exhausted wanderers sink down powerless, and fall under their burden, by the wayside.

The first years of Edward and Ellna passed away in innocent freedom. Their cradle was nature, in her genial beauty. In the fields, in the forests, in the groves, they either played or rested. While they were lying, entwined in each others arms, in the shade of the trees, on the soft, grassy bank, they were often heard talking of the angels, whose wings they saw in the clouds, which, driven by light zephyrs, passed through the blue sky above the dark green summit of the trees. They saw them smile; they even talked with them sometimes, confidingly and childishly; praised their beauty, which (as they said) was much greater than their own. They often raised their little infantine voices to accompany the notes of heavenly harps, which they heard mingling with the rustling leaves of the forest. Their mother, who was always with them, believed in the reality of these appearances. And after all, what can be said against it?—that we have not ourselves experienced it. But how seldom are people so like angels, and so happy as Edward and Ellna!

Every one who knew them, was forced to acknowledge that he had never yet seen their like, and many persons asked themselves in pious transport, whether these children were indeed like other mortals.

Around their white foreheads fell their light, brown locks; their eyes glistened beneath in soft enchanting brightness. The glad smile of infancy ever parted their beautiful lips, and formed in their rosy cheeks the little dimples, which I hardly know why, we like so much to kiss.

Their whole figure was so beautiful, the form of their hands in particular, so perfect, that I once saw a sculptor go into raptures as he looked at them, and an old gardener, who was not particularly noted for politeness and good manners, get a pair of gloves in order to lead the little Ellna about in the garden, and his fairest flowers were soon deposited in her muslin apron.

Accustomed to being admired, without knowing why, Edward and Ellna willingly went to meet any one who wished to see them, and received, gently smiling, their praises and caresses.

"We are so handsome," they said in their simplicity, without knowing what it was to be handsome, or that the world considered the possession of beauty an advantage. The pleasant impression which, as they well knew, they produced, seemed however to give them pleasure only because it was delightful to others.

"Look at us!" said they to an old man who was mourning the loss of his only son, "look at us, and do not cry any more!"

Accustomed to call forth smiles upon every face, they were astonished that one could look at them and yet weep; and in their uneasiness at finding that they could not comfort him, they began themselves to shed tears with him. What their smiles could not do, their tears now accomplished. The old man took them in his arms, and felt himself revived as by the sympathy of angels. Afterwards, they were heard to say, when they saw any one in trouble, "Look at us, we are *crying* with you." Thus did these little Christians practice, even in their childhood, the precepts of their master.

Edward and Ellna were not cruel, as the children of earth commonly are. They did not yet know what pain and suffering were, but it seemed as if they anticipated it; and whenever they saw its sad expression, their most zealous efforts were directed to alleviate and to cure it. If a poor, little worm were creeping in the dust, dragged along by ants, it was at once set at liberty by their hands, and placed in safety on the soft grass, at a distance from its tormentors. Whenever they saw a little bird which, accustomed to the liberty of the woods, was striking its head in a cage in useless fluttering against the iron wires of its prison, they burst into tears, entreated its owners to give him his liberty, and if the petitions were ever fruitless, they collected all their little spending money, and purchased it. Then it went out in the field with the happy children. The prison door was opened, and when the little freed captive described circles in the air with joyful twittering over their heads, the children clapped their hands, and their hearts beat quick with joy.

Not a day passed in which they did not do some good, or prevent some evil. Certainly the sphere of influence of the little ones was yet small, and what they could accomplish inconsiderable. They were young artists, who were practising early the beautiful and noble parts which they were to perform afterwards, on the great theatre of the world. Edward and Ellna brought provisions to the birds' nests, in the robbing and plundering of which boys often find a pleasure, in the cruel and presumptuous exercises of their youthful strength. They laid food for the birds at the foot of the trees or hedges where the little aerial families had built their summer dwellings. "The mother will not have to fly far now, (they said) and the little birds need not wait and suffer hunger!" They approached carefully the places where the mother bird had put her eggs in the grass, scattered the grain about silently, and were very careful not to alarm the timid birds, who, accustomed by degrees to the visits of the little angels, only flew away twittering, resting on a neighboring bush, and awaiting quietly the departure of the children, who slipped away so gently and lightly that the grass rose again under their footsteps, as if it had been only bent down by light zephyrs.

That they might not tread on ants, which were always swarming over the paths in traveling parties, or upon frogs which were leaping before their feet, the children would remain where they were, or make a little circuit. They never killed any creature intentionally—not a fly, nor even a gnat, those parias of the air, who find no mercy from the educated portion of mankind. "Ah, it is so charming to live," said the lovely children. Once, indeed, I saw little Ellna give up her white hands and arms to these freebooting blood-suckers. "I am giving them their supper," said she, smiling; and "it does not hurt me much," she added on her brother's account, who manifested now, for the first time, the somewhat overbearing temper of *the man*, and forbade his sister to do so again, if she did not desire that he should extirpate the whole race of gnats; which would not, probably, have been more difficult to him than the conquest of the world to Alexander.

Ellna was forced to give up. The gnats were driven away, and then Edward tried to prevent by kisses the swelling of the parts bitten by them. The fresh smiles of childhood illuminated their countenances while they were thus struggling in sport, Edward to give, and Ellna to avoid, the kisses.

I said that they never killed an animal intentionally; I was wrong. If they saw a little creature struggling in the pangs of death—a fly or moth which had burned its wings in the candle, a trodden-upon but still-living worm, Edward, as the least soft-hearted, would hasten, with averted eyes and merciful foot, the moment when torment and suffering should be at an end.

"It is better to die than to suffer," they said, and turned away with pale countenances.

"These children are too good for this world," said those who knew them. "They certainly will not live long."

And yet, O my God, it would do good, amidst so many sorrows, so many evils, if thou wouldst allow these visions to remain here longer, who reveal to us, as it were, the star which we have lost from our brows—who gently and refreshingly remind us from whence we came and whither we go.

The May-day of childhood had passed for Edward and Ellna. Their youth had opened. They counted fifteen years.

Their childlike dispositions were not much changed. The first violet which peeped out from under the snow, the first strawberry which reddened in the sunbeam, still called forth upon their cheeks the glow of delight; and the joy or sorrow of their fellow-creatures drew from them now, as before, a smile or a tear. Now, however, they understood, better than before, that human beings were the worthiest objects of their solicitude.

For the circuit of a mile around their home, there was not a cottage which they had not visited. The benevolence of their mother gave them continually an opportunity of doing good. "Tell us what you want," they said to the poor and sick; "if we can, we will help you." Sometimes it was a softer bed; sometimes more nourishing food; sometimes a little assistance in money; sometimes a word said in their favor; which the destitute received, always accompanied by kind words, which, uttered by two of the sweetest voices, made an impression as profound as it was beneficial. Where aid was not wanted, they endeavored at least to give a little pleasure; small presents were distributed to fathers and mothers, bonbons to the children, and these latter particularly, who of course prize most highly of all kindnesses, those which are shown to their sugar-loving palates; all these little lovers of noise and sweetmeats accompanied and greeted Edward and Ellna wherever they went, with loud acclamations of delight.

Their mother was warned of the evils which might arise from so much benevolence. She answered, to the exhortations of her friends, "Let us not be too cautious. A single opportunity of doing good which is lost (as often happens) through distrust, is an irreparable loss. I acknowledge that we are often deceived by others from too little foresight, but we deceive ourselves, on the other hand, by too great caution. And then, if you only knew what I feel when I hear my children blessed by every mouth!"

If any one wished to thank Edward and Ellna in the way they best liked, he would say to them, "I am better, my pains are less," or "I am happier and brighter now," or "God is good, he does not let us despair." Then their hearts were filled with the purest joy, and they thanked God.

Meanwhile they did not exert themselves merely for the benefit of the poorer and less educated classes; they did not seek to alleviate merely those cares which are expressed by tears, those sorrows which speak in a loud voice. The silent sorrow, the corroding disquiet, those small but intolerable vexations like a thousand pricks of a needle, which we do not willingly acknowledge, but which are so much the worse to bear—all those lesser trials which hang like chains upon the slaves of the fine and polished world, they perceived and endeavored to make lighter with a gentle hand. A glance which betrayed unconsciously an oppressed heart; an expression, a gesture, any embarrassment—generally the consequence of an uneasy mind—which manifested uneasiness, seldom escaped their notice, and always made them try to find out some method to give at least a few moments of pleasure to those who seemed to be destitute of peace and contentment of heart.

If Ellna perceived a young girl in the company, who was not richly endowed by nature with external charms, and who seemed to have a painful consciousness that she was not aggreeable, she tried to become acquainted with her; she approached her, talked kindly to her, and endeavored in every way to make her feel that she was interested in her, and found pleasure in her society. Sometimes Edward came too to assist her, and the consideration with which he would exercise toward her the thousand little courtesies, which one can never ask for, but which it is so pleasant to receive, his unconstrained cheerful politeness, joined to the enchanting friendliness of his sister, made an irresistible impression. When Edward, on his part, met with young men, who were neglected or solitary in society, he always tried to get into conversation with them. If they danced, he introduced his sister to them, who, in the goodness of her heart, always gave them the preference to the rich, handsome, and fashionable young men, who strove with each other for one of her brilliant glances.

How often have I seen countenances, which betrayed oppressed, or dissatisfied, or embittered dispositions, clear up under the influence of the twins, and by degrees reflect again their soft and beaming smile. The ugliest features were beautified by this, and in their more agreeable expression, one would read long afterwards the happy belief: "we *too* can be amiable."

One evening, on occasion of a dance on the green, I perceived that Ellna had parted with a bouquet, which her brother had made for her of the most beautiful flowers of the garden. I asked her, if she had lost it. "I have given it away!" she answered, blushing, leaving me at the same moment to dance. I looked around with curiosity upon all the young and lovely persons at the ball; not one of them had Ellna's nose-gay. Afterwards I observed on a look at a distance, a miserable, deformed being, all whose limbs were distorted; she was holding Ellna's bouquet in her withered hand, and was repeating softly, with an expression of pious gratitude: "the angel—the angel! she thought, she said, that flowers would do me good—yes, they have done me good—oh, the angel!"

How happy were these young and beautiful beings, how lovely and how beloved! In the whole country around, Edward and Ellna were extolled, as people boast of the gifts with which nature has peculiarly endowed a place, which they call *their own*, and of which they are proud. They were called the angels; and indeed, when one saw them, or heard their melodious voices unite in a hymn of praise to their Creator, one would forget everything else, and for a few minutes fancy himself in heaven.

The affection, which commonly exists between twins, was so deep, so intimate between Edward and Ellna, that I think they had neither of them a conception of the existence of one separately from the other. They thought, they acted together, and seemed to wish to be never separated from each other. They always said *we*; only in each other did they feel *themselves*; that *self*, which when it finds itself quite alone, is so heavy, so painful a burden.

The beautiful life of these twins had passed away so far without a cloud. No sickness, no care, no sorrow, had yet cast a shadow over their smooth brows. Life, usually so stern a teacher, appeared to respect these children, and for the first time not to wish to be severe. No day passed by without adding to their beauty. Their faces became more oval, and acquired more and more the beautiful Grecian form. They grew taller, retaining their charming gracefulness, like two fresh flowers, whose summits have interwoven themselves together. Their smiles became more expressive, and the goodness of their hearts shone out more clearly from their large, blue eyes.

At the age of sixteen, they stood in the full perfection of natural and of supernatural beauty. The world opened itself to them, full of joy, of love, and of felicity. Before them lay a light, flower-be-strewn, peaceful path, on which they could walk together, beloved and loving, blessed and blessing; they would become the benefactors and the examples of mankind; they would here—and yet it was not to be—at the age of sixteen they were to die.

On Edward's Appollo-face, a fever-flush began to show itself at the approach of winter, which soon deepened and colored his youthful cheeks with a clear purple, but was then extinguished like a feeble flame, leaving behind a deathly paleness. His strength began to diminish, his beautiful slender figure bent forward, like a slight young tree bent down by the storm; his breath was short, his motions, before so animated and rapid, became slow and feeble, and his eyes had a brightness, which foretold the approaching transfiguration of his whole being. The sentence of the physician was—consumption, and only a few months more of life.

Oh, how was everything now changed! As he went toward the grave, Edward looked back upon life, which seemed to be fleeing away from his eyes, as the shores of home vanish from those of the mariner.

"I am so young (said he with deep sighs,) and must die! Leave thee, Ellna—separate from thee, from our mother! And this beautiful life, this charming earth, these good people, all, all—I must leave—and die! Oh, in the dark grave, where I shall lie alone—how terrible."

What Ellna said, what she did, had no object but consolation or alleviation to her brother. And yet she was so deeply sad, but she never thought of herself.

She said to Edward: "The sun has a wonderful power, my brother, come to the window, and let it shine upon thee; see, here is a soft seat, see these flowers which I have gathered for you, enjoy their delicious fragrance; in winter especially, they bring the breath of spring to all our feelings"—or, "rest upon me, my brother, then you will sit comfortably, and I will be so still!" and with her brother's head resting on her breast, she would sit quietly for whole hours, endeavoring to draw her breath with him, and suppressing the anxious beating of her heart. Another time she would say: "See, how the clouds disperse themselves, how the sky clears up; it opens all at once, and shines over us so mild and blue. It is the answer of the All merciful to my prayer which I just offered up to him so ardently. The sky of our happiness has been overcast, but it will soon be clear again, you will not die."

Sometimes she even tried with sporting and jest to awaken hope, both in his heart and her own. She danced before him, casting gracefully around him the light veil which her hands threw in a thousand pleasing forms around her own etherial figure. She sang for him those small romances and songs which give such a simple image of life, and which make it easily understood by those who listen to their charming tones. But when only a faint smile, a melancholy reflection of his before happy life, played over Edward's pale lips, then all the rays of hope were quickly extinguished in Ellna's eyes, and the twins wept together.

She often encouraged him to take the remedies prescribed, which are intended, particularly in consumption, to prevent the too sudden rupture of the delicate threads of life; she prepared them all with her own hand. Who can enumerate all which her inventive affection discovered to procure alleviation and comfort to the sufferer? She held her hands, without her brother's knowledge, in ice-cold water, in order to cool with them afterwards his burning. When she watched by his bed through sleepless nights, she read to him, or told him whatever she thought would most please him, in his present state of mind, which was ever changing with Edward, as with other consumptive patients. And in those dark hours, when it seemed dreadful to Edward that he was to die so young, and to be alone—for he could not imagine that he should not miss his sister even in the grave—then Ellna promised to follow him. "How could I do otherwise," she added, "I am only conscious of living in thee!

Ellna had said to Edward, "I will follow thee!" and she soon followed him. The same symptoms of disease showed themselves in her at the beginning of spring, and disease made rapid progress in her delicate frame, weakened by anxiety and night-watches.

To her was the sentence of death pronounced by an honorable and upright physician, who dreaded, more than anything else, to cause unnecessary suffering by the employment of fruitless attempts to cure what was incurable.

"We are so young, and yet we must die!" said Edward and Ellna now, in melancholy accents. But this *we*, which united them, was already a drop of comfort in their bitter cup.

Together they took leave of the spring flowers, which they were never again to see; every day took away with it unpitying a drop of the strength of their life. They were often seen in the forest, supporting each other with feeble steps and anxious countenances, in the fields, in the groves, where they had once sported so gayly; they bade adieu to all: to the earth, to the sky itself, which seemed to them so glorious, only because it hung over a land which was to them a paradise.

"Farewell all that we have loved," said they, "we must leave all, we must die!"

When people talked in their presence of anticipated pleasures, or of future good deeds, in order to amuse them, or to extend for them, as it were, the prospect which an approaching night was always making narrower—they said, with tearful eyes: we shall not be there; we must die!"

"Come to me in the autumn," said one of their neighbors, "when my grapes and peaches are ripe, and the true food of angels shall then be given to angels!"

"We cannot come in the autumn," they answered—"in autumn we shall not live!"

"Next month," said a pleasant old man, who was their friend, "my grandchildren, Alfred and Signia, are coming to see me. They are good and beautiful, not as angels; but if my spectacles and my heart read aright, nearly so, very nearly. Alfred shall be Ellna's husband, and little Signia, who is the apple of my eye, Edward shall have for his wife. Quickly and pleasantly, as the chain in a quadrille, shall all go together, falling in love, betrothment, marriage! And we shall then find a little kingdom of heaven here upon the earth."

"Alas!" answered the angels, smiling, "we cannot marry, we must soon die!"

And in every way, and on every side, this death came to them harshly and severely, forbiding and destroying all gladness; spreading everywhere gloom and darkness.

But this death itself, which appeared to them so terrible, they must learn to love.

Pain—the condition of life and the frightful side of life—which, till now had not ventured to approach these two angelic beings, struck now its tiger-claws into their breasts.

I had heard them say: "we must soon die!" with an expression of complaint, as if they had said, "we must leave the feast." Soon after, alas! I heard them say the same words, but with a tone which expressed, "we shall soon rest!"

Short was this time of suffering, God be praised! peace came even before the grave; and only a slow, nearly painless vanishing away, led them unmarked to the shore of this life, where they might still gather a few flowers.

Meanwhile they had suffered, had gained experience; and the prism disappeared, turning pale before their eyes, which had clothed the world in purple.

They looked around them—and this paradise had vanished—they saw tears, crimes, pain, terror; to relieve which, they stretched out in vain their powerless hands. Human suffering, whose signification they now first learned, arose like a dark phantom, and spread its veil of sorrow over the whole earth.

"Men suffer," said they, "animals suffer, all which breathes suffer, or shall suffer. O! it is not good to be here; this is the home of sorrow!" and they no longer wished to live—except (they thought) to give a little more comfort and help. "But it is so little that we can do now!" and a glance of sorrowful thought included the whole earth in its sadness.

At this time a good and enlightened priest began to instruct them in the religion into which they were baptized. In their angelic souls, as in the good ground of which the gospel speaks, the heavenly seed sprung up, and bore fruit a hundred fold.

Their eyes become clearer by degrees as light dawned in their souls; they were often cast down to the earth even yet, while they said with sighs, "This world is not good;" but they quickly raised them glistening to the sky, joyfully feeling, "There is a better!"

The darkness which had enveloped them for a time, was constantly giving way, and glorious was the path which opened before them in the splendor of an unearthly light. There were their looks diverted, there all their hopes—all their desires. The anticipations of eternity thrilled through them, and while they looked at each other with smiles of blessedness, they whispered, we are immortal."

After their first communion, all was peace in their hearts, and the brightness of their eyes was only a feeble reflection of their inward brightness.

So passed the summer, while these angels resignedly and cheerfully, put down day by day, flower after flower, from the garland of life.

The autumn approached. The wandering on earth of the twins was ended with it. The nights passed sleeplessly away. When it was possible, they were carried out into the fresh air, where their obstructed breathing was made easier, and where the coldness alleviated the fever that was burning in their veins. While the August nights veiled silently and tranquilly all nature in a dark twilight—the bright flambeaux of hope and joy were burning in the souls of the dying twins.

I have heard these words, have seen these glances full of immortality, to which there was no more night. And afterwards for a long time everything in this life seemed to me pale and colorless.

The autumn had come. The beautiful heads of the twins sank fainting on the cushions of the sofa, from which they would not now raise themselves. Those who loved them were already reckoning up the seconds of their lives.

Suffering themselves, Edward and Ellna still tried to comfort and to cheer those whom they were soon to leave. "We will watch over you (said they) when we have become angels; we will pray to God in your behalf."

When they could no longer talk, they looked affectionately upon all, and when their weary eyelids were closing, they smiled benignantly.

At last one other disturbing anxiety found its way into their hearts. They were afraid that they might not die at the same time, that they might not rise together to that home of light, of peace and joy, for which alone they sighed.

Sitting close to one another, one watched with secret sorrow the progress of disease in the face of the other. "How bright your eyes look," said Edward to Ellna; "your face has nothing earthly in it now. It seems to me as if you might spread out your wings any morning and fly off into the clear heaven, far, far away from me!" And encircling her waist with his arms, he pressed her to his heart with all his weakened power. Another time it was Ellna who said with a trembling voice, "my Edward, how thy cheeks are sunk, their eyes have not their light, oh, look at me, look at me! Thy breathing becomes feebler—it stops; let me give you mine; I have breath enough for us both!" and taking the head of her brother in her feeble hands, she endeavored to impart to him by kisses, something of the faint breath of life, which was still in her own breast.

Thus the dying brother and sister sought as it were to hold each other back, while they felt that they were passing away, as if borne by some powerful though invisible hand.

Friends, acquaintances—all whom these angels have known and loved, assembled around them. Everything was brought to their sick room, (as if to an altar,) which it was thought could be pleasant or useful to them. Their friends did not give to them—now; they rather brought to them as in sacrifice, flowers, fruits, the most earnest wishes, honest tears, and these were received by the twins with grateful smiles, with the promise, "we will soon pray for you!"

Harps were placed in the room adjoining that of the sufferers, and they were often played and sung into quiet sleep. If they were observed at these times, when the soul in the spiritual world of dreams takes a freer flight, no longer measured by time and space, but hovering on light wings over wonderful lands has a foretaste of its future more expanded and beautiful existence; then one could see in the indescribable expression of their serene features, that they were far, far from the earth, and that for them the blessedness of eternity had already come.

In the evening they sometimes said to one other with quiet smiles, "Shall we awake in heaven in the morning?"

During a stormy October night they fell asleep uncommonly gently and quietly. Counting each stroke of the clock, mother and friends watched in the still room.

"How well they sleep!" those whispered who ventured to speak. Twelve strikes—see how they smile in their delightful dreams! The morning dawned—they still sleep! The storm has ceased, the sky is clearing up, the day breaks gloriously, yet they sleep; hear—they sigh, or was it the wind passing by the window?"

The sun arose, its golden beams shone gently upon the angel countenances of the twins. They sleep no more—they are awake—lost in heaven! Pure flames kindled by the same spark which had burned united, should they not ascend together from the earth!

Oh! but their mother, their poor mother?

They had been earthly angels, now they were heavenly ones; and if an unexpected joy refreshed the weary or heavy-laden, he would say, "they have prayed for me!"

FOR HOUSEKEEPERS AND FARMERS.

To Preserve Flowers Fresh.—Procure a flat dish of porcelain, into which pour water, place a vase of flowers; over the vase place a bell-glass with its rim in the water. This is similar to a "Wards case" in principle, although different in construction. The air that surrounds the flower being confined beneath the bell-glass, is constantly moist with water that rises into it, in the form of vapor. As fast as the water becomes condensed, it runs down the sides of the glass into the dish—and if means be taken to enclose the water on the outside of the bell-glass, so as to prevent it evaporating into the air of the sitting room, the atmosphere around the flowers will remain continually damp. This plan is designated the "Hopean apparatus." The experiment may be tried on a small scale, by inserting a tumbler over a rose bud in a saucer of water.—*Providence Chronicle.*

The Curculio.—A correspondent of the Pittsburgh Chronicle, speaking of the troublesome insect, now busily engaged in destroying plums, by stinging the young fruit, bears testimony to the complete remedy of shaking the tree early in the morning, before the sun is up, and catching the troublesome bugs on a sheet spread or held beneath the tree. The curculio may be taken and destroyed in this way, and the plums be preserved.

Hay.—Clover, if it stands up well, should be cut while it is in the fullest blossom; or, if it lodges down, and begins to sour at the bottom, cut it as soon as this takes place. As soon as the dew or wet is dried off from it, put it into small cocks. Notice closely the progress it makes in drying; it will cure in from two to four days, or longer, according to the state of the weather. Put it into the barn or stack in a fair day, turning over the cocks and opening the bottoms a little, a sufficient length of time before loading to dry off the dampness. Clover put up in this way will retain every leaf and head, together with that delightful fragrance which belongs only to such hay properly cured; and, when it is fed judiciously, it will be found to make as much flesh, milk, or butter, and of as good a quality, as any other hay, pound for pound.—*Cultivator.*

Destroy the Weeds.—It is an old proverb and a true one, that "one year's seeding, makes seven year's weeding." To eradicate thoroughly the plants to which the seed of one parent will give birth, is a labor of no small difficulty. Some species of noxious weeds are prolific beyond measure, and if suffered to run to seed, on soils devoted to cultivation, and which are adapted for their reception and growth, are of incalculable evil, and the source of no small vexation and waste of time.

It is an excellent plan to go over our cultivated lands, therefore, in the early period of autumn, and carefully pull up and destroy every weed that can be found. No matter how insignificant it may be, in appearance, it will assuredly produce seed, and this seed, when sowed broadcast by the winds, will vegetate and produce a progeny which will be eradicated only by the greatest care. There is nothing which reflects more discredit upon a farmer, than the sight of fields infested and overrun with weeds. The thistle and the mullen are ever the companions of the sluggard, and wherever found, indicate a state of indolence and inactivity on the part of the owner, deserving only the severest reprehension and rebuke. Some farmers are in the habit of gathering up the weeds, &c. that grow about their premises, and placing them in their yards and styes. But this is a pernicious practice, and will never be indulged where any respect is paid, either to facile cultivation, or the health or cleanliness of the crop.

With many, a very erroneous opinion appears to prevail as to the strength of the heat engendered by dung, while undergoing the process of fermentation; the general supposition being that it is sufficiently powerful utterly to destroy the vitality of any seed, however indurated may be the pericarps, which may be deposited in the mass. This supposition however, is groundless, as the fermentation never, (unless in particular circumstances,) is found to rise sufficiently high to effect this end. The seeds of sorrel, mullen, and white-weed, are in no wise injured as respects their vitality, even when exposed to the most powerful heat that can be produced in this way with an actual combustion of the dung. On the contrary, all the above named seeds are actually benefited by it. The heat thus produced, induces an early germination, and by the time the soil is fit for the reception of the manure, the youthful weeds are in a state of development which enables them, when transferred to the soil, to take root before those, upon the timely germination and subsequent healthiness and strength of which, the hopeful husbandman bases his expectations of a crop. In this way, what was judged to be economy, results, ultimately, in a ruinous and almost suicidal waste. The little manure he gains by the decomposition of the weeds, is purchased at an outlay of no small labor and expense, and, what is still worse, his fields, instead of being purged of their noxious tenants, the weeds, are more prodigally infested than before. They, therefore, who regard cleanliness of cultivation, as a desirable object of attainment, should destroy the noxious weeds which infest their premises, *while green*. This is easily done, but if any should escape the scythe or hand, let them be gathered carefully together in some convenient place, and burned. The above processes are easy as regards their execution, and the accomplishment of the object aimed at, sure.

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